

**SIKH
RELIGION
KARMA
AND
TRANSMIGRATION**

HARNAM SINGH M.A.L.L.B

SIKHBOOKCLUB.COM



Printed by S. Jiwan Singh M.A., at Lahore Art Press,
College Road, Ludhiana and Published by him
at Lahore Book Shop, Clock, Tower, Ludhiana

SIKH RELIGION KARMA AND TRANSMIGRATION (ਗੁਰਮਤ ਪ੍ਰਬੰਧ)

BY

HARNAM SINGH M.A.L.L.B., P.C.S. (Retd.)
Author of "Law of Specific Relief in India" etc. etc.
Ex-Chief Judicial Officer, (High Court) Simla Hill States.

LAHORE BOOK SHOP
Clock Tower, LUDHIANA

ਸਮਰਪਨ :

SIKHBOOKCLUB.COM

ਸੁਧਾ ਕੇ ਛਕੱਯਾ

ਪੰਥ ਖਾਲਸਾ ਕੀ ਸੇਵਾ ਮੇਂ

ਗੁਰਮਤ ਪ੍ਰਬੋਧ ਗਰੰਥ ਅਰਪਣ ਹੈ !

AUTHOR'S INTRODUCTION

The following pages are the result of devoted labours on the subject-matter of the booklet; abstruse as it is, and with scanty literature, available in any language, it is hoped that in respect of the material, incorporated in this work, it is not excelled by any other book on the same subject, in the same compass.

2. The Religion of the Sikh Gurus, first introduced to the Western World, by Mr. Macauliffe, I.C.S., of the blessed memory, which stands at the head of all isms, by virtue of evolution, in the World of Religions, as in other Branches of human activity, will appear as a revelation, in the materialistic World of today, with its store of unrest, due to the so-called Socialistic and Communistic cults, culminating in a denial of the Almighty and a scramble for crumbs which might satisfy to a certain extent, the physical cravings of man, but which create a void in the spiritual domain, which nothing can fill, and which compels an atheist and an agnostic to set up human beings on the pedestal of the Lord of the Universe.

3. Some Governments too, actuated by the so-called "Socialistic" ideas, instead of distributing some means of production, e.g., Land, at their own disposal, think it more convenient to rob "Haves" to pay "Have nots" and thus to secure votes of the proletariat for the security of their power, throwing to the winds, the eternal Principle, that by "Good Manners" shall the "nations rise". No nation can build securely, except on sure moral foundations—the spirit of the doctrines, held dear by all religions and more so, by the Sikh Creed like—"Thou shalt not live by bread alone" and "Thou shalt not steal".

Jullundur City
21st September, 1955.

HARNAM SINGH

P R E F A C E

Ever since man came to possess ability to think, and it may be, that he was endowed with this faculty from the very start, he has been trying to find answers to such questions as 'who created this world?' 'What was the object of its creation?' 'What is man's objects in this life?' 'What is the difference between wrong and right?' etc. etc. In India, most of the time of the ancient philosophers, was spent in finding satisfactory answers to the above questions and a host of other questions that suggested themselves to the human mind and were cognate to the above. In course of time, question relating to Man's purpose in life and the duties that he owed to the Creator of the world, or in the case of those who did not put any faith in the existence of a Supreme Being, the duty that man owed to his fellow-beings, assumed all importance and the answers to these questions laid the foundation of man's 'Dharma' or religion. As was natural with the lapse of time, all sorts of theories came to be propounded and there emerged different religions. For those who believed in the existence of God, search for union with Him became the primary object of human life and earnest efforts were made by them to attain this object, but along with this, men of the world followed the practices and methods laid down by religious leaders as essential for attaining the true object, not so much for their own sake and for the result that they were intended to produce but with a view to acquiring merit in the eyes of other men. As materialism increased and man came to hanker after the worldly things, religion lost its true meaning and a large majority of people indulged in religious practices in order to be able to appear to be religious minded so that they might pass on as respectable and reliable persons and their opportunities for acquisition of worldly wealth might increase. It was inevitable that this state of affairs should produce not

only confusion, so far as true religion was concerned, but should also lead to corrupt practices. When Guru Nanak came into the world, he found India in this condition. There was no dearth either of religions or of religious practices but the number of those who correctly understood religion or who realised what its real requirements were, was very limited. There was one other effect of religion. A large majority of followers of each religion thought that those who professed a religion different from theirs, were following an erratic path and some even harboured the idea that it was their duty to wean them away from the wrong course that they were pursuing and in doing so they would be justified in all sorts of means and even persecution and forced conversion. This inevitably resulted into serious ill-will between followers of different religions and even led to wars and blood-shed. Sikhism was founded by Guru Nanak to provide man with a simple religion unburdened with intricate dogmas and doctrines, that had come to be regarded as part and parcel of religion, to show man the true path to the attainment of God, which according to him, was the object of human life, and to create fellow-feeling and brotherly love between man and man, regardless of the differences of creed, birth, nationality or caste that had come to separate them. He was firm believer in God and he taught that merit in the eyes of God, could be attained only on the strength of one's actions and not by professing a particular faith or by clinging to persons believed to be deities or messengers of God. The theories of 'Karma' and transmigration should occupy an important place in the domain of religion and they are frequently referred to in the 'Shabads' of Guru Nanak as also of his successors. From this it can be safely argued that the Gurus believed in them.

S. Harnam Singh in his book (Sikh) Religion, Karma and Transmigration of Soul, has discussed these theories and has tried to explain how the Sikh point of view relating to them differs from that of Hindus and

Buddhists. He very kindly sent me for my perusal, the manuscript of the Book and the impression that I have formed by reading it, is that he has done his job exceedingly well and the book constitutes a valuable contribution to the literature of Sikh religion. Himself a great scholar and a devoted Sikh he has tried to deal with every aspect of these theories. While dealing with transmigration the learned author has referred to the views of various eminent philosophers, Western as well as Eastern, and has tried to demonstrate the reasonableness and the superiority of the Sikh point of view. He has also discussed the views of Darwin, Herbert and Huxley and though acknowledging that their theories constituted a distinct advancement in the domain of Science and deserved all the consideration, maintains that they must all give way to the theory of transmigration. In passing, he has also referred to certain instances from everyday life which are every now and then, referred to in the press as also in the works of well-known writers which in his opinion, support the theory of transmigration.

As regards the theory of 'Karma' he has started from the common saying that 'As you sow so shall you reap' and then, has developed it on order to prove how actions of a person in his past life affect his present life and how what he does in his present life, would affect his future life. He has also discussed the theory of free-will and has tried to reconcile it with the theory of 'Karma'. In the end of the Chapters dealing with 'Karma' he has dealt with the important questions how the effect of one's Karmas can be obliterated. What adds to the value of his work in the eyes of Sikhs and the admirers of Sikh Gurus, is that he has given copious quotations from the Gurbani contained in the Guru Granth Sahib and wherever necessary has also given quotations from other religious books in support of the stand taken by the Gurus. The book ends with a reference to the lesson that the Sikh religion has for the world. His words are :

The Sikh Religion offers to the world as truth;

(1) that death is not the end of our personalities that

there are worlds before and after (2) that as the fruit of Karma, there is an endless cycle of births and deaths for a soul unless (3) by constant dwelling of mind and heart on Nam (of God with a consciousness of His attributes) and obtaining Jnan (enlightenment) we merge into the Primeval Source, Brahma, Parmatman at the time of death.

The book is not only interesting but is highly instructive and I have no doubt that it will be widely read and appreciated.

Patiala,
Dated
the 15th November, 1951

TEJA SINGH
Chief Justice
High Court, Patiala.

C O N T E N T S

	Pages
Chapter I Diversity 	1
Chapter II Karma-Transmigration Philosophy	5
Chapter III Karma-Transmigration and Science	22
Chapter IV Karma-Transmigration-Genius...	39
Chapter V Memory of Previous Birth ...	45
Chapter VI Karma-Divisions of 	73
Chapter VII Fruits of Karma 	77
Chapter VIII Agency for Allocating Fruits of Karma	94
Chapter IX Free Will and Predestination ...	100
Chapter X Post Mortem Habitat of Soul ...	114
Chapter XI How Karma is extinguished ...	117

CHAPTER I

Sikh Religious-Karama and Transmigration

Diversity : Diversity meets our eyes at every step, in this world; whether we fix our gaze on the organic or inorganic; mineral or vegetable kingdom. Confining ourselves to the realm of human beings, there is an amazing range of differences between man and man; from continent to continent; country to country; nation to nation and latitude to latitude. In the same country, among the same community-nay-in the same class of families, some are healthy, others are sickly; some are born in homes, where all the amenities of life are in abundance; others see the light of the day in circumstances, in which, they have to toil, day in and day out, to earn a bare livelihood. Some attain to good old age; while the careers of others are cut short prematurely. Some are born, as if with a silver spoon in their mouth; and they meet success after success, in their worldly careers; while, others more intelligent, with better equipment in education and character, are found struggling to eke out a bare livelihood, with the sweat of their brows. Some see the light of the day in a smiling home, with broad acres, surrounded by love and warmth; while, others are born, in the midst of squalor, poverty, ignorance and the lowest strata of the society. In the life's voyage; all along, the same accidents of chance and freak meet us at every step. One finds the means of the highest education; another cannot afford to get a knowledge of three R's; one stumbles at the gates of a career; which takes him higher than even his best aspirations the other with more lofty ideals and more profound education is thrown from pillar to post, in search of a pittance; one is united by ties of marriage, to a heavenly mate, who showers all round not only, the fragrance of virtues and the wealth of accomplishments; but brings in stores of the wherewithal of life; the othe is yoked to a spouse, who brings misery,

squabbles, and hell, in the train of wedlock. Some find themselves, again, as if by chance, thrown into the company of the souls, hailing from the abodes of God; their whole lives receive a turn, transforming them, as if by magic; the others starting on the journey of life, in the best and brightest of hopes, stand ruined in money and morals, at the gates of death.

Such inequalities, differences and diversities are not confined to man. Even in the vegetable kingdom; the rule of diversity holds the sway. In Leibnitz's; "Philosophical writings", the author mentioned the case of a man, who was asked to find two leaves identical with each other, who failed to do so though he, before his attempt, thought it a child's play to find out any number of things in the vegetable kingdom, which would be the same in every respect.

The same phenomena confront us in the animal kingdom as well. No two cows, buffaloes, goats and sheep are identical. There are so many differences, marking out one from the other. How do we account for all this diversity and dissimilarity?

Solution By Western Philosophers

Western Philosophers like Leibnitz can offer no satisfactory solution of this problem. In one place in his "Philosophical writings", Leibnitz has the following observation :—

"The world is not only the most wonderful machine, but also, in regard to minds, it is the best Commonwealth, by whose means, there is bestowed on minds, the greatest possible amount of felicity or joyfulness and it is in the that the physical perfection consists. But you will say, we find in the world the very opposite of this. Often the worst of sufferings fall upon the best of men. We have knowlege of a tiny part of that eternity, which stretches on immeasurably. For how small a thing is the memory of the few thousand years, which history hands down to us? Look at the most

lovely picture, and then cover it up, leaving uncovered only a tiny scrap of it. What else, will you see, but a kind of confused medley of colours without selection, without art. As for the afflictions of men, and especially of good men, we must hold ourselves, assured that they contribute to the greater good of those who suffer them !”

Reading this passage closely, it amounts to the confession that the western philosophers are unable to propound a theory, which would appear as plausible. Leibnitz insisted with all the emphasis at his command, that the kingdom of God is governed by the greatest and best of monarchs; where there is no crime, without punishment; and no good action, without proportionate reward. In other words, the fruit of sin is punishment or pain; while, the result of virtue is pleasure. But there is offered no solution of the question as to why do we find the virtuous sometimes afflicted with suffering and the sinners enjoying the best in this life.

The learned author like other philosophers believing in God, does enunciate page after page, that God is merciful; that God is Omnipotent. If this is so, how do they explain the panorama of kaleidoscopic variety and diversity before our eyes in the animal and vegetable kingdoms, it being an accepted view now, that there is life in plants also. The theory that the sum total from the beginning of the world till the Doomsday, will show the picture of happiness, is a poor consolation for the denizens of this world, who are trudging on the road of this life, laden with cares, sorrows and afflictions. No wonder, that the number of westerners, who turn atheists, grows apace, one reason being that the reasoning given for the inequality of happiness and suffering between man and man leads them to run away from the God, who stands, unconcerned, while in the struggle of existence, men, women and children are leading a life of misery, grief and bereavements even sometimes when following a path of virtue, continence and moderation.

Atheists on the other hand, can attribute the apparent conflict between the worth and wealth; desert and fortune; merit and might, effort and success to sheer chance and the law of physical reproduction, unmoved by any spirituality. This view of life can lead only to despair and impatience, giving rise to nihilists, and anarchists as held by the author of the excellent original Hindi work "Karmvad aur janmantar".

Most Satisfactory theory-Sikh Religion

The only theory, which supplies the answer giving the greatest measure of satisfaction is that of the Karma Philosophy (taken with the transmigration of soul). All apparent inequalities and inequities are resolved by the theory that the actions of the man in a previous birth have determined his *Subhav*, character and the span of life in the present existence as well as the surroundings and the family of his birth.

It offers solution for every act of injustice between man and man. Several quotations from the Sikh-scriptures-Sri Guru Granth Sahib—come readily to one's mind :—

ਕਿਰਤਿ ਕਰਮ ਕੇ ਵੀਛੜੇ ਕਰ ਕ੍ਰਿਪਾ ਮੇਲਹੁ ਰਾਮ ।

ਕਿਰਤਿ ਕਰਮ ਕੇ ਵੀਛੜੇ ਕਰ ਕ੍ਰਿਪਾ ਮੇਲਹੁ ਰਾਮ ।

(O God, receive them back unto Thee, these creatures who have separated away by their acts and habits resulting from them (Baramah))

ਆਪ ਕਮਾਣੈ ਵੀਛੜੀ ਦੋਸੁ ਨ ਕਾਹੂ ਦੇਣ ।

ਆਪ ਕਮਾਣੈ ਵੀਛੜੀ ਦੋਸੁ ਨ ਕਾਹੂ ਦੇਣ ।

The bride (soul) has wandered away (from God) by her acts, none else is to blame (Majh Mohalla 5, Din rain)

ਸਾਂਝ ਬਿਹਾਗ ਤਕਹਿ ਆਗਾਸੁ ॥

ਦਹਦਿਸਿ ਧਾਵਹਿ ਕਰਮ ਲਿਖਿਆਸੁ ॥

ਸਾਂਝ ਬਿਹਾਗ ਤਕਹਿ ਆਗਾਸੁ ॥

ਦਹਦਿਸਿ ਧਾਵਹਿ ਕਰਮ ਲਿਖਿਆਸੁ ॥

(Evening and morning they (birds and human

creatures) look up to the heaven ; they daily struggle according to their acts. (Gauri Mahalla 1)

ਜੀਅ ਜੰਤ ਜਹਾਂ ਲਗੁ ਕਰਮ ਕੇ ਬਸਿ ਜਾਇ ।

(ਆ. ਰਵਿਦਾਸ ਜੀ)

ਜੀਅ ਜੰਤ ਜਹਾਂ ਲਗੁ ਕਰਮ ਕੇ ਬਸਿ ਜਾਇ ।

(ਆਸਾ ਰਵਿਦਾਸ ਜੀ)

Wherever are there living beings, they are all moved by their (past) acts.

ਚਾਰਿ ਪਾਵ ਦੁਇ ਸਿੰਗ ਗੁੰਗ ਮੁਖ, ਤਬ ਕੈਸੇ ਗੁਨ ਗਈ ਹੈ ।

ਉਠਤ ਬੈਠਤ ਠੇਂਗਾ ਪਰਿ ਹੈ ਤਬ ਕੜੇ ਮੂੰਡ ਲੁਕਈ ਹੈ ।

(ਗਉੜੀ ਕਬੀਰ)

ਚਾਰ ਪਾਵ ਦੁਇ ਸਿੰਗ ਗੁੰਗ ਮੁਖ, ਤਬ ਕੈਸੇ ਗੁਨ ਗਈ ਹੈ ।

ਊਠਤ ਬੈਠਤ ਠੇਂਗਾ ਪਰਿ ਹੈ, ਤਬ ਤਕ ਮੂੰਡ ਲੁਕਈ ਹੈ ।

(ਗਤਕੀ ਕਬੀਰ)

How will you repeat the attributes (of God) when (in next birth) you will be an animal (for example) quadruped with two horns and dumb and at every turn you will receive a blow. (Kabir/Bhagat).

ਦਿਨ ਰੈਨਿ ਅਪਣਾ ਕੀਆ ਪਾਈ ।

ਕਿਸੁ ਦੋਸੁ ਨ ਦੀਜੈ ਕਿਰਤ ਭਵਾਈ ॥

ਸੂਹੀ ਮ: ੫)

ਦਿਨ ਰੈਨਿ ਅਪਣਾ ਕੀਆ ਪਾਈ । ਕਿਸੁ ਦੋਸੁ ਨ ਦੀਜੈ ਕਿਰਤ

ਭਵਾਈ ॥

ਸੂਹੀ ਮ: ੫)

Day and night one has to get the fruits of his acts. None is to blame, man is tossed about by one's habit (formed by one's actions) (Suhi Mohalla 5).

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖ ਦੁਵਾਰੁ ।

(ਜਪੁਜੀ)

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਸੋਖ ਦੁਵਾਰੁ ।

(ਜਪੁਜੀ)

By the Karma one attains the human form and by the Grace of God, he enters the door of salvation (Japji Guru Nanak).

ਜੇਹੇ ਕਰਮ ਕਮਾਇ ਤੇਹਾ ਹੋਇਸੀ ।

ਜੇਹੇ ਕਰਮ ਕਮਾਇ ਤੇਹਾ ਹੋਇਸੀ ।

A man becomes as he acts (as his Karma is). (Suhī Mohalla 1.)

The first mention of rebirth, as a result of deeds in a prior life, is met with in the Atharva Veda and, then, in a definite shape in 'Śatapatha Brahmana'. Mr. Hume in the introduction to his translation of the fourteen principal Upanishads, makes the following weighty remarks :—

“How the doctrine of Karma (and reincarnation) came to be so thoroughly accepted in India, whether from the Indigenes, whom the invading Aryans found in India (as Gough conjectured in the first chapter of his “Philosophy of the Upanishads,”) or whether as the most plausible philosophic explanation of the phenomena of instinctive knowledge (as in Brihad Aranyaka Upanishad 4.42) and of dreaming and remembrance of things, not experienced in this life, as well as of Sin (according to Sankara in Brh: 4.3.9). In passing, be it noted, that these are exactly the considerations, which led philosophers, like Plato, Christian Theologians like Origen and Julius Muller, to the belief in an existence prior to the present life.”

The doctrine in the Upanishads

The doctrine appears in the Upanishads, but in the words of Mr. Hume, it is only the belief in the retributive reward of character, operating with a continued existence in the locality of this world instead of in the locality of heaven or hell. The Upanishads offer the philosophical knowledge of this theological tenet.

The Buddhist doctrine of Karma

The Buddhist doctrine of Karma differs materially from the Hindu and Sikh tenets of Karma. In Buddhism the act one has done, cannot be destroyed until it has borne its fruit; no power in nature can stop it from

yielding its results. If I do an evil action, I must suffer for it; there is no power in this universe to stop or stay it. In the Hindu Philosophy, in general, the effect of *some* acts can be averted, but according to the teachings of the Sikh Gurus, *all* actions may be rendered harmless, as we will show in this book. But the vital difference between the Buddhist Philosophy of Karma on the one hand and the Hindu and the Sikh doctrine on the other, lies in this; while the Buddhist do not believe in a soul and have to invent various ingenious theories to find a medium as the carrier of the acts from birth to birth, both the Hindus and Sikhs believe in an immortal soul, which establishes the identity of the entity from one birth to another. The modern Christian Philosophers also, have to labour under a similar handicap which is worse in as-much-as they do not believe in the transmigration but do believe in an immortal soul. They have, in their difficulty, to resort to mystical theories to get over the same.

Leibnitz unable to offer a solution

In Leibnitz's "Philosophical writing" occurs the passage :—

"But we must not imagine that each soul has a mass or portion of matter, appropriate or attached to itself for ever and that it consequently, possess other inferior living things, for ever, destined to this service. For, all bodies are in a perpetual flux, like rivers, and parts are passing in and out of them continually. Thus, the soul only changes its body, bit by bit, and by degrees, so that it is never despoiled of all its organs, altogether. In animals, there is often metamorphosis not transmigration of souls; neither are there any entirely separate souls, nor superhuman spirits without bodies. God alone is detached from body."

Assumption of Sukhsham Sarir

The question is how does the soul continue in its connection with the body after the death of a person, unless we assume the theory of the subtle body, which goes with

the soul from one body to another. How is Leibnitz's theory tenable, if the transmigration of soul is denied?

According to the Author of the Encyclopaedia of Sikh Literature, there are three theories of Transmigration **ਆਵਾਗਾਹ** of soul, (doctrine of pre-existence). First that when child is conceived, God does not create a new soul. The soul is made already, but in a bodiless form and it, for the first time, enters into a body, and on death it does not adopt another. Secondly, the orthodox view would have it that before the birth of the body, the soul has animated numerous bodies and it will have to pass through numerous births after death. This is termed metempsychosis or transmigration of souls. The third form of the transmigration (Reincarnation) theory is the one in which human being has been a man or woman for numerous births, but it has never been in lower animals, birds or plants. After death too it will be re-born as man or woman. It will be noticed that, as observed above, that the first and third theories do not find many supporters and the second theory holds the field.

The greatest Greek Historian, Herodotus (II, 53, 81, 123) credits the ancient Egyptians with a belief in Metempsychosis (Vide P. 322 Encyclopaedia of Sikh Literature Ed. 1930,) and the writings of Pythagoras and Plato leave no doubt as to the prevalence of the belief in this doctrine among the Greeks.

Early Christians' View a

Among the early Christian divines too, there were some like Origen and Jerome who were inclined to accept this theory. They are cited at pp 191, 92 of 'Karma Vad' and 'Janmanter'. "Is it not more in conformity with reason that every soul for certain mysterious reasons (speak now according to the opinion of Pythagoras Plato and Empedocles whom Celus frequently names) is introduced into a body and introduced according to its deserts and former actions."¹ If we examine the case of Esau, we may find that he was condemned, because of his ancient sins in a previous, course.²

1. Origen, Contra Celseam, I, xxxii,

2. Jerome's letter to Artius.

In the New Testament St. Mathew Chapter XVI, 13 and 14, we read "when Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, whom do men say that I the son of man, am? And they said, some say that thou art John the Baptist, some Elias, and other Jeremias, or one of the prophets." Again in the next Chapter XVII there occur a question and answer in paras 10, 11 and 12. "And his disciples asked him saying, why then say the scribes that Elias must first come? and Jesus answered and said unto them Elias truly shall first come and restore all things. But I say unto you that Elias is come already, and they know him not, but, have done unto him whatever they listed. Likewise shall also the son of man suffer of them." These passages are an indication clear of the Principle of transmigration.

Mohammadans—View of

Among the Mohammadans, the Sufi Sect is known for its ideas of the transmigration of souls. The following quotation from Masnavis of Jalal-Din Rumi leave little doubt on this point and in fact, the ideas therein lend themselves to support to the full length, the theory as enunciated by the Hindu Philosophers.

"I died from the mineral,
and became a plant.
I died from the plant, and
reappeared in an animal.
I died from the animal,
and became a man.
Wherefrom then should
I fear?
When did I grow less
by dying?
Next time I shall die
from the man
That I may grow the
wings of the angel.
From the Angel too must
I seek advance.

All things shall perish
 save his face.
 Once more shall I wing
 my way above the Angels.
 I shall become that which
 entereth not the imagination.
 Then let me become
 naught, naught. For the
 harpstring.
 Crieth unto me : "Verily
 unto Him shall we
 return."

The teaching of Gita (6.20) is "O Ye Virtuous man by virtuous deeds, you will go to Swarglok (Regions of Bliss) and enjoy the pleasures thereof and after the fruit of your deeds have been enjoyed, you will return to the Earth to run your course of births and deaths. And Gita is of course, the crowning work of the Hindu Philosophy.

Upanishads—Karma in Kath Upanishad (2,5,6,7) and in the Yog Shashtra of Patanjali, the general principle is emphasized that pleasure is the fruit of virtuous acts and pain the result of evil deeds. Again, in the same Upanishad (3.7-8) the efficacy of good conduct for a higher life and for the resolution of the bound of transmigration is stressed in the passage: "He who has not understanding who is unmindful and ever impure, reaches not the goal. But goes on to transmigration."

In Brihad Aranyaka Upanishad (4-4-5, 6) the maxim involving the intimate connection of the Karma in life and the condition after death, is put tersely in the words, "Yatha Kari, Yatha Chari Tatha Bhawti Sedmakhri Sudhu Bhawti Papkari Papi," just as the acts are, just as conduct is; the same does he become; the doer of good deeds becomes a good person, the doer of evil deeds become a sinner. To the same effect, are weighty observations in Chhandogya Upanishad 5-10-7; A man of virtuous conduct will attain rebirth as being in a high scale; while the doer of evil deeds will be reborn in a low stratum.

In the book entitled the Road to Immortality we find the following significant passage :

"Roughly, the newly dead may be divided into three categories : Spirit man, Soul man and Animal man. There are many subdivisions of these particular states of grace or disgrace. But bear these terms in your mind, for to whichever one you belong, so will your future be determined. Lastly comes the seventh state the merging of the 'journeying soul' with its spirit. When you attain to that beatitude, you pass unto the Beyond, you realize the meaning of immortality. Matter is transcended, cast off. You enter into timelessness and become one with the idea behind all life, one with God, one with that portion of His Spirit which has been connected with you in all planes of existence."

And on page 33, the following statement is an index, or rather an itinerary of the journey of the soul :

- (1) The Plane of matter.
- (2) Hades or the intermediate state.
- (3) The Plane of Illusion.
- (4) The Plane of colour.
- (5) The Plane of flame.
- (6) The Plane of light.
- (7) Out Yonder Timelessness.

"Certain soul men (it is added at p. 54) desire to return to earth, or wish, at any rate, for some planetary existence, where—in they may achieve some intellectual triumph, or wherein, they may play a notable part in the strife of earthly or planetary life. These then become incarnate again."

"Now, I would return to the theme of the animals. Animals are not lower, in creation than we are. They are merely, far less complex. They are not what men call evil or good, for, as a rule they have no understanding of the knowledge of good and evil. But, as the cycle throughout the universe is, gradually, to evolve

from the simple to the complex, so, what I call the "animal mentality" that part, which survives death of the body, goes on dwelling here, (one of planets in which the dead lives)."

"Perhaps, for a space, in the state is nearest to the earth-life, but always, inevitable, returning to that earth, re-entering matter, taking on the shape of man in due season."

So, you must understand that animals have souls, that is to say, there is within each one, a certain individual essence, that sometimes uniting with another essence eventually enters upon a new line of evolution and takes on man's estate. This involves a clear admission of the principle of *Karma* and *transmigration* of souls.

Guru Arjun (Guru V) in Sukhmani (Mani or philosopher's stone, of *Sukh*, (happiness) the recital of which in the early hours of morning not only by the Sikhs, but even by some non-sikhs in the Punjab, NWFP and Sind and, in fact, everywhere in the world, where there is Sikh colony, transports the reciter as well as the hearers to the heights of beatitude and calm bliss, unattained by the son of Man before, has set at rest, all possible doubts on the question of *Karma* and the resultant metempsychosis.-

ਦਿਸਕਾ ਬਲੁ ਨਾਹੀ ਇਸੁ ਹਾਥ । ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੋ ਨਾਥ ।
ਆਗਿਆਕਾਰੀ ਬਪਰਾ ਜੀਉ । ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਥੀਉ ।
ਕਬਹੂੰ ਉਚ ਨੀਚ ਮਹਿ ਬਸੈ । ਕਬਹੂੰ ਸੰਗ ਹਰਖ ਰੰਗਿ ਹਸੈ ।
ਕਬਹੂੰ ਸਾਧ ਸੰਗਤਿ ਦੇਹੁ ਧਾਵੈ । ਉਸੁ ਅਸਥਾਨ ਤੇ ਬਹੁਰਿ ਨ ਆਵੈ ।
ਅੰਤਰਿ ਹੋਇ ਗਿਆਨ ਪਰਗਾਸੁ । ਉਸ ਅਸਥਾਨ ਕਾ ਨਹੀਂ ਬਿਨਾਸੁ ।
ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ । ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ

ਸਮਾਨਾ ।

ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸਰਾਮ । ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦ ਕੁਰਬਾਨ ।
ਇਸ ਕਾ ਬਲ ਨਾਹੀਂ ਇਸ ਹਾਥ । ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੋ ਨਾਥ
ਆਗਿਆ ਕਾਰੀ ਬਪਰਾ ਜੀਤ । ਜੋ ਤਿਸ ਭਾਵੈ ਸੋਈ ਫੁਨ ਥੀ

कबहू ऊच नीच महं बसै । कबहू सोग हरख रंग हसै ।

कबहूँ साध संगत इह पावै । उस असथाल ते बहुर न आवै ।

अंत्र होइ गिअन प्रगास । उस असथान का नहीं बिनास ।

जिउं जल आऐ खटाना' तिउं जोती संग जोत समाना ।

मिट गए गवन पाप बिसराम, नानक प्रभ के सद कुरबान ॥

The power (motive) of man is not in his hands: He who is the Master of all, is all in all. The poor living being only follows what He has ordained.

Sometimes he tenants high and low ; at others he is in joy or sorrow ; sometimes he sets up as a big Raja, at others, he is a beggar and born in a low caste. Then (if) he find the Sadh-Sangat (company of the Righteous) then, he attains to a place, from which he does not return (to more births).

Then, Jnan (enlightenment) illuminates his inner self; that position he never loses. As water mingles with water; his light merges into (Primeval) light. The wanderings (transmigration) cease and he reaches a region of serenity. We offer ourselves as sacrifice to God (who is so merciful).

Sir Oliver Lodge is convinced of the effect of one's acts upon the future life, "But, apart from accidents," says he, which may happen to the body, there are some evil things rendered accessible by and definitely associated with the body—which assault and hurt the soul, And the effect of these is transmissible, and may become permanent.

Habits, which write their mark on the countenance whether the writing be good or bad—are not likely, to take effect on the body alone. And in this sense also, future existence may be either glorified or stained for a time, by persistence of bodily traits.

Does not the Guru in the sacred Lore (Sri Guru Granth Sahib) say :—

ਕਿਰਤ ਨਹ ਕੋਈ ਮੋਟਣਹਾਰਾ, ਗੁਰ ਕੈ ਸਬਦੈ ਮੋਖ ਦੁਆਰਾ ।

ਕਿਰਤ ਨਹ ਕੋਈ ਮੋਟਣਹਾਰਾ, ਗੁਰ ਕੈ ਸਬਦੈ ਮੋਖ ਦੁਆਰਾ ॥

(None can erase the Habit formed by Karma; only the word of the Guru can open the door of salvation)

In the book on Buddhism by T. N. Rhys Davids, we read :—

“Budha rejected God and soul, but he could not give up belief in the transmigration. Soul discarded he explains the doctrine of new ‘Birth after the death of a body. Sensations, according to him, originate in the contact of the organs of sense, with the exterior world ; from sensations, springs a desire to satisfy, a felt want, a yearning, a thirst (*Trishna*) ; from *trishna* results a groping after objects to satisfy that desire (*upadana*) that causes a new being. The *Karma* of the previous set of *Skandhas* or sentient being then determines the locality, the nature and future of the new set of *skandhas*, of the new sentient being.”

In the legends of the Indian Buddhism (the wisdom of the East Series) the same thought has been given another garb : “works are not destroyed by hundreds of *Kalpas*” (ages) but when in due time, deeds have attained their consummation, they bring forth fruits for creatures endowed with Bodies.

It follows from the foregoing, that the theory of *Karma*-Metempsychosis is now generally accepted by all the Religions, which took their birth in India; by the world of science in general ; some sects even among the Mohammadans, and the Christians who occupy the highest positions in the world of Philosophy and Science.



CHAPTER II

Karma — Transmigration Philosophy.

The name of Professor Huxley is familiar to the students of Science. In his valuable work "Evolution and Ethics", "he warns the Scholars, against hasty rejection of the doctrine of the transmigration of souls. "None but very hasty thinkers," says he, "will reject it on the grounds of inherent absurdity. Like the doctrine of Evolution, itself, that of transmigration has roots in the world of reality, and it may claim such support, as the great argument and analogy is capable of supplying."

The views of Prof : Lutsowski, on this subject, are even more pronounced. Writing to Mr. William James, he said :-- "I can not give up my conviction, of a previous, existence on the Earth, before my birth, and that I have certainly, to be born again, after my death, until, I have assimilated all human experience, having been many times, male, female ; wealthy and poor ; free and enslaved; generally, having experienced all conditions of existence." Goethe, the illustrious German Poet, at the funeral of Weiland addressing folk, observed :- "I am sure that I, such as you see me here, have lived a thousand times, and I hope to come again, another thousand times."

It has already, been noticed in the last chapter that the Greek Philosophers, Pythagoras and Plato, were believers in the principle of transmigration, as influenced by Karma.

Leibnitz, the great Philosopher and Scientist of Germany, when joining issues with Lock, as regards the principles, discussed in his book, 'Essay on Human understanding' says :—

"The question at issue, whether sou^l itself is entirely, void like a tablet, wheron, nothing has yet, been written (tabula rasa) as is the view of Aristotle, and the Author of the "Essay on Human Understanding" and every thing, marked on, it comes solely, from the sense and from experience, contains originally, the principles of various notions, and doctrines, which external simply, recall, from time to time, as my view and that of Plato and even, of the Schoolmen, and all those, who attributed this meaning go to the passage, from St ; Paul (Roman-2-15) were, he says that the Law of God is writ in men's hearts," The only explanation of the source of pervious notions and doctrines, engraved on the Soul, which the external objects recall, is offered by the doctrine of Karma and leading to the transmigration of Souls.

Again, in his letter to Bourget on the 5th of August, 1715 he adds, emphatically, —

I cannot say anything, about the details of the generation of animals. All that I can affirm, is that the soul of every animal has pre-existed and has been in organic body, which at last by many changes, involutions, and evolutions, has become the present animal. The inference of Karma and transmigration, from such passages is irresistible.

There is in the life-story of the Tenth Guru,—Sri Guru Gobind Singh ji, an instructive episode. The Guru and the Sikhs had just left the Congregational prayers, when a nomad, with a bear put in his appearance and requested for permission, to amuse them, by showing off the feats of the animal. This being granted, the man made it perform antics, which were heartily enjoyed by the spectators including Kirtia, by name, who lived close to the Guru, and was moving the whisk over, his head. He was bursting into roars of laughter, in enjoying the fun.

"Lo" remarked the Guru, your own father, O kirtia." The man was dismayed on hearing this, and so were all, who were present. Gurdas, father of Kirtia enjoyed in his life-time, great reputation for piety and used

to distribute *Karah parshad* (Sacred Food) and had died but recently. The Sikhs entreated the Guru to throw more light on the subject. He told them that Bhai Gurdas was one day, passing to and fro, in the Sangat, (Gathering of the Sikhs) with the platter of *Karah Parshad*, when a Sikh full of devotion and piety, passed that way, with his carts, laden with Gur (coarse Sugar Balls) for the market. He was all, covered with dust, and begged Gurdas to give him the blessed food, and when he insisted for attention to him first, as he was afraid, lest his cart might turn turtle, by bullocks straying from the path, or their getting shy. "Don't you get on there, like a bear," roared Gurdas. The wayfarer was taken aback, at the treatment from a prominent Sikh and picking up a particle of *Karah Parshad* from the floor, went away, with the retort: 'Not I but you will be the Bear.' It is thus, pointed out the Satguru, that Gurdas, soul came to tenant the Bear. He will now pass from his present from to the Realms of Bliss."

A similar incident is related about Duni Chand, Banker of Lahore, who arranged a feast on the Anniversary of his father's death and invited Guru Nanak, the First Sikh Guru, to partake of it. "But thy father", intervened the Guru, "has tasted no food, for the last three days, and is in the bush, in the form of a wolf near the Ravi take the food there, and he will have it; be not afraid". Duni Chand did as directed, and found a wolf, who took the food, presented to it, and the tradition says that he appeared in the form of a man and blessed Guru Nanak by virtue of whose sight, by his erstwhile son, he was going to the Mansions of the Sovereign of the Universe.

The principle was fully, recognised by the Sikh Gurus, and the following passage from Sri Guru Granth Sahib sets forth beyond a cavil, the belief of the Sikhs, in this direction :—

ਕਈ ਜਨਮ ਭਏ ਪਤੰਗਾ । ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ ।
ਕਈ ਜਨਮ ਪੰਥੀ ਸਰਪ ਹੋਇਓ । ਕਈ ਜਨਮ ਹੋਵਰ ਬ੍ਰਿਖ ਜੋਇਓ । ੧
ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ । ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ।

ਕਈ ਜਨਮ ਸਾਖ ਕਰ ਉਪਾਇਆ । ਲਖ ਚੰਦ੍ਰਿਕਾਸੀਹ ਜੋਨਿ ਭ੍ਰਮਾਇਆ ।
 ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ, ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ ।
 ਕਈ ਜਨਮ ਪਖੀ ਸਰਪ ਹੋਯੋ, ਕਈ ਜਨਮ ਹੰਥਰ ਵ੍ਰਕਸ਼ ਜੋਯੋ ।
 ਮਿਲੁ ਜਗਦੀਸ਼ ਮਿਲਨ ਕੀ ਬਰੀਯਾ, ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਯਾ ।
 ਕਈ ਜਨਮ ਸਾਖ ਕਰ ਉਪਾਇਆ, ਲਖ ਚੌਰਾਸੀਹ ਜੋਨਿ ਭਰਮਾਯਾ ।

O man Thou hast seen many births as worms and
 moths;
 Thou hast passed through many lives, as elephant,
 fish, and deer;
 Thou hast been bird, and snake in many births,
 For many lives, thou hast been horse, and ox,
 with a yoke;

Secure the union with the master of the world; this is
 the time for it; After long time, though hast obtained
 this human body;

For many lives, hast thou been trees and plants;
 Thus hast thou been revolving in the Cycles of births
 (and deaths). (Asa Mohalia i).

We will present now, the sayings of the Bhagats, and
 saints, (Hindus and Muslems,) whose word is enshrined
 in the Sikh Scriptures.

ਜੀਅ ਜੰਤ ਜਹਾਂ ਜਹਾਂ ਲਗੁ ਕਰਮ ਕੇ ਬਧਿ ਜਾਇ ।
 ਕਾਲ ਫਾਸ ਅਬਧ ਲਾਗੈ ਕਛੁ ਨ ਚਲੈ ਉਪਾਇ ।
 ਜੀਅ ਜੰਤ ਜਹਾਂ ਜਹਾਂ ਲਗੁ ਕਰਮ ਕੇ ਬਸ ਜਾਯ ।
 ਕਾਲ ਫਾਸ ਅਬਧ ਲਾਗੈ ਕਛੁ ਨ ਜਲੈ ਉਪਾਯਾ ।

“Human Beings and other creatures, wherever they
 are, are controlled by Karma. They are subject to the
 noose of undying Kal (Death) and nothing can avert it.”
 (Asa Rav Das.)

What has Kabir to say ?

ਚਰਿ ਪਾਵ ਦੁਇ ਸਿੰਗ ਗੁੰਗ ਮੁਖ ਤਬ ਕੈਮੇ ਗੁਨ ਗਈਏ ।
 ਉਠਤ ਬੈਠਤ ਠੇਗਾ ਪਰਿਹੈ ਤਬ ਤਕ ਮੁਡ ਲੁਕਈਏ ।

ਚਾਰਿ ਪਾਥ ਟੁਏ ਸਿੰਗ ਗੁੰਗ ਸੁਖ, ਤਕ ਕੈਸੇ ਗੁਨ ਗਈਓਂ ।

ਝਠਤ ਬੈਠਤ ਠੱਗਾ ਪਰਿ ਹੈ, ਤਕ ਤਕ ਸੂਡ ਲੁਕਈਓਂ ।

"When (in the next birth, on account of evil deeds,) you will have four feet, two horns, and you will dumb in speech, how will you then, sing the praises of God ? Then, at every turn, you will get stroke upon stroke and you will seek in vain, a place where to go, to avoid it (Gujri Kabir)

Farid, a Muhammadan Saint is very emphatic in laying down the inexorable Law of Karma, as will be evident from the following words".

ਫਰੀਦਾ ਲੋੜੈ ਦਾਖ ਬਿਜੋਰੀਆਂ ਕਿਕਰ ਬੀਜੈ ਜਟ ।

ਹੰਦੈ ਉਨ ਕਤਾਇਦਾ ਪੈਧਾ ਲੋੜੈ ਪਟ ।

ਫਰੀਦਾ ਲੋੜੈ ਦਾਖ ਬਿਜੋਰੀਆਂ ਕਿਕਰ ਬੀਜੈ ਜਟ ।

ਹੰਦੈ ਉਨ ਕਤਾਇਦਾ ਪੈਧਾ ਲੋੜੈ ਪਟ ।

"O Farid (look at the folly of the man) he wants to enjoy the grape from Bajaur but he is sowing the seed of Kikar (Acacia Arabica). He is going about getting the woolen yarn to be spun up ; but he wants to don the silken clothes" (Salok Farid).

Bhai Gurdas, the author of the famous Wars, who enjoy the reputation of being called " the St. Paul of Sikhism " in the Third Stanza of War I, has taken it for granted as an axiomatic truth that deliverance from the transmigration of souls depends upon the Acts or the Karma that one performs :—

ਚੌਰਾਸੀ ਲਖ ਜੋਨ ਵਿਚ ਉਤਮ ਜਨਮ ਸੁ ਮਾਨਸ ਦੇਹੀ ।

ਅਖੀ ਵੇਖਨ ਕਰਨ ਸੁਨਨ ਮੁਖ ਸੁਭ ਬੋਲਨ ਬਚਨ ਸਨੇਹੀ ।

ਹਥੀਂ ਕਾਰ ਕਮਾਵਨੀ ਪੈਰੀਂ ਚਲ ਸਤ ਸੰਗ ਮਿਲੇਹੀ ।

ਕਿਰਤ ਵਿਰਤ ਕਰ ਧਰਮ ਦੀ ਖਟ ਖਵਾਲਣ ਕਾਰ ਕਰੇਹੀ ।

ਗੁਰਮੁਖ ਜਨਮ ਸਕਾਰਥਾ ਗੁਰਬਾਣੀ ਪੜ੍ਹੁ ਸਮਝ ਸੁਨੇਹੀ ।

ਗੁਰ ਭਾਈ ਸੰਤੁਸਟ ਕਰ ਚਰਨਾਮ੍ਰਿਤ ਲੈ ਮੁਖ ਪਵੇਹੀ ।

ਪੈਰੀ ਪਵਨ ਨ ਛੋਡੀਏ ਕਲੀ ਕਾਲ ਰਹਿਰਾਸ ਕਰੇਹੀ ।

ਆਪ ਤਰੇ ਗੁਰ ਸਿਖ ਤਰੇਹੀ ।

चौरासी लख जौन विच उत्तम जन्म सुमानस देही ।
 अखी वेखन कयन सुनन मुख शुभ बोलन बचन सुनेही ।
 हथीं कार कमावनी पैरी चल सत संग मिलेही ।
 किरत विरत कर धर्म दी खट खवालण कार करेही ।
 गुरमुख जन्म सुकारथा गुरबाणी पढ़ समझ सुनेही ।
 गुर भाई संतुष्ट कर चर्णामृत लै मुख पचैही ।
 पैरी पवन न छोड़ीये कलीकाल रहिरास करेही ।
 आप तरे गुरु सिख तरेही ।

Among the 4 Lakhs of lives, incarnation in human form is of the highest order; one should employ his hands in useful works; and by feet, one should attend the Sat Sang; making honest living, he should deem his duty to feed others. The life of him is well spent, who listens and understands the word of the Guru; and who satisfying the needs of his brother Sikhs drinks the water obtained by washing their feet. One should not give up the principle of touching the feet of others and this humility points out the path in this Kalyug. Thus, can a man cross over the ocean of this world along with the other Sikhs".

Guru Nanak, selected Bhai Lehna, as his Successor, as Guru Angad and referring to this Episode in the Sikh History, Satta and Balwand the Bards in War Ramkali, in Sri Guru Granth Sahib, sing in the words :—

"ਲਹਣੇ ਦੀ ਫੇਰਾਈਐ ਨਾਨਕਾ ਦੋਹੀ ਖਟੀਐ ।
 ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ।"
 लहणे दी फेराईऐ नानका दोहो खटीये ।
 जोति उहा जुगति साइ साह काया फेर पलटीऐ ।

It has been announced that Lehna was now in place of Nanak on the throne of the Kingdom of the Guru, but the same light, the same Mode; there is only, a change in Bodies. These lines show at a glance that the idea of the change of Bodies, for the same soul, was taken

as a principle of universal acceptance, among the Sikhs from the times of Guru Nanak.

In another place, (Jaitsri Mohalla 5 War Salokon Nal) Guru Arjan puts it in very simple language as a general Rule of Life in the following words :

“ਜੈਸਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮ ਇਹੁ ਖੇਤੁ ।”

ਜੈਸਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮ ਇਹੋ ਖੇਤੁ ॥

“As a person soweth ; so shall he reap. This life is like an agricultural plot ; where, we sow *Karma* and reap fruits.”

SIKHBOOKCLUB.COM



CHAPTER III

Karma--Transmigration--And Science

Instinct : In the work *Karma vad our Janmantar* there are given a couple of instances as proving that the fear of death born of the universal instinct of self-preservation and the capacity of new born birds and mammals affords another proof of the transmigration as the result of Karma, in a previous life.

"A chicken just out of the egg will run under the hen, if a hawk hovers over the courtyard. A kitten will set up its hair and swell its tail to look large and menacing, in the face of danger. A new born mammal will suck ; a just hatched bird will peck or open its beak according to its kind. And so on. By the patient study of the behaviour of precocious, young birds such as chicks, pheasants, duckling and moor hens, it can be readily, ascertained that such modes of activity as running, swimming, diving, preening the down, scratching the ground, pecking of small objects with the characteristic attitudes, expressive of fear and anger are so far instinctive as to be definite on the first occurrence—they do not require to be learnt—Encyclopaedia Britannica.

The phenomenon of instinct evidenced in a new born chick for self preservation or for food or use of its limbs is indicative of a life before, in which experiences were gathered, which come to the fore, before our eyes.

The "Origin of Species" by Darwin raised a furore in the world of Science. I recall in this connection an interesting anecdote. The late Mr. (later Sir) Surendranath Banerjee, was one of an Indian Deputation in the closing years of the nineteenth century, sent there to place the case for Indian freedom before the British public. He was invited to address the audience in one

of the Provincial Towns. A peer rose and pleaded that the Indians were not fit for self-government on account of the inferior civilization. Mr. Surendranath stood up in his turn and reminded the audience that India enjoyed a very high civilization in the ages, when the ancestors of the 'noble lord' were hanging by their tails in the forests of Africa," hinting of course, at the Darwin's Evolution Theory. In the result, there was a sensation in the audience.

In the world of science, it is generally, believed that million of years back, there was nothing but Ether—Protyle. By the movement in Ether, Electrons, positive and negative of Protons and Ions appeared and by the actions and reactions of these Electrons, mineral kingdom was formed. The animal and vegetable kingdoms which in the language of the Indian philosophers are comprised under the nomenclature of *Jangam* जंगम — just as the mineral kingdom in contrast, is called *Sathawar* सथावर. In the Organic Universe (as the animal and vegetable kingdoms are called) as compared with the Inorganic Universe, the appearance of cell, is something wonderful. It owes its power to life and this life in the words of Sir Oliver Lodge¹ must be considered *suu generis*, it is not a form of energy, nor can it be expressed in terms of something else. The cell² (like the seed in plant) can give rise to innumerable descendants through countless generations, without limit. There is nothing a constant quantity to be shared, as there is in all examples of energy, there is no conservation about it³. The seed embodies a stimulating and organizing principle, which appears to be well from a limitless source. As Raymond states in another place, admittedly life exerts no force it does no work but makes effective the energy available to an organism which it controls and vivifies, it determines in what direction and when work will be done. one of its functions is to discriminate between the wholesome and the deleterious, between friend and foe. This is a function outside the scope of physics. It will be readily, noticed

¹His work "Raymond : Life and Death. ²Ibid ³Ibid

that one of the characteristics of a living being is its *growth* and even more pronounced is its power of rejection as opposed to assimilation. But though, some inorganic bodies *e. g.* a crystal can grow also, the growth of one as the result of assimilation is altogether different from that of the other. A man assimilates, fish, flesh, sugar, fat grain, vegetable absolutely unlike chemically his own constitution. The crystal, on the other hand, is only incorporating, not excreting anything whereas as we have seen, living matter is always excreting as well assimilating. The one sided activity of the crystal is a characteristic of it to distinguish it from a living organism. A crystal grows only in the sense that it increases in bulk by accretion to its exterior, only does that by being immersed in a solution of the same material as its own substance. It takes up to itself only material which is not assimilation in the real sense; it is merely incorporation.

The scientists of the West are of the view that there is an unbridgeable gulf between the living and not living. Starting with the material and tracing its origin to Ether, the Biogenists and Abiogenists respectively, explain the appearance of living cell to the accident of its dropping from another planet, or sudden appearance of it in some unaccountable manner.

The explanation comes handy, if we take to the study of the religious Philosophy in India. In Sri Guru Granth the Guru sets down the ultimate Truth (God) as the Primieval source of the Universe :—

ਸਾਚੇ ਤੇ ਪਵਣਾ ਭਇਆ, ਪਵਣੇ ਤੇ ਜਲ ਹੋਇ ।

ਜਲ ਤੇ ਕੁਭਵਣ ਸਾਜਿਆ, ਘਟ ਘਟ ਜੋਤ ਸਮੋਇ ।

ਜਲ ਤੇ ਪਾਣੀ ਮਝਿਆ, ਪਾਣੀ ਤੇ ਜਲ ਹੋਏ ।

ਜਲ ਤੇ ਬ੍ਰਹਮਨ ਸਾਜਿਆ ਘਟ ਘਟ ਜੋਤ ਸਮੋਏ ॥

(Sri Rag Mohalla 1)

“From the Truth, was evolved the Gas (air); from the Gas, came the water; from the water; the whole universe was created.”

Reverting to the theory of Darwin as regards the origin of species, Darwin thinks that a special feature is

developed in an individual, the same in favoured surroundings, is inherited by the off-spring and this continues, until a new species is the result. The example most appropriate is that of Giraffe. He predicates ancestors of the animal living in a forest. A time of drought supervenes, the animals are driven from the neighbouring areas and all the leaves on trees close by are eaten up and they are left only, on high branches. The animals which had longer necks or who by constant stretching, secure their food, survived and others with smaller necks perished. Another general drought and still there was the same effort, until a race of Giraffes come to live in the world.

Darwin and Herbert Spencer enunciate three important principles of their doctrine (1) The qualities of father find their way into the son; (2) by the force of heredity, new species are developed, by a gradual process; (3) The Environments determine this process by virtue of natural selection.

"Lamarck declares that the effects of the development of the individual, its striving and achievement, are handed on by heredity to the next generation. The long neck of the giraffe was developed by its feeding habits and gradually increased, by a kind of snow-ball process, in successive generations. Similarly half erect apes tried to become erect, and finally, man became so.

Let us examine the foundations upon which the Darwinian theory of Evolutions is based. He supposed that from every part of the body, there were given off tiny representatives, which he called "Gemmules" and that "each Gemmule had the power of the body from which it had sprung. By the blood-stream, these gemmules were supposed to be carried, to the reproductive glands and there elaborated into what are called germ cells. Thus the germ-cell would veritably, be produced from the body of the parents—the hair and nails and muscle-cells, and brain-cells and so forth, each sending gemmules which would develop into corresponding structure in the new individual.¹ This theory of Darwin was called

(1) Harms worth's Popular Science.

Pangenesis, by him. Herbert Spencer also believed in the principle of evolution by heredity and development of new species by slow development from father to son.

The German Scientist Weismann, however, was the first to raise his voice against Darwin's theory of Pangenesis. He propounded the doctrine that the seeds from which, is born a living being, are not Gemmules, springing from his body, but the reproduction is due to what is called plasm, which remains dormant in the germ cell and when germ from father's reproductive organs finds a union, with the mother's germ, there is formed the embryo. This process is called Gameto-Genesis and what is produced by the union of the parent's germs is called Zygote.

"All parts of the body", says Weismann, do not contribute to produce a germ from which the new individual arises, but that on the contrary; the offspring owes its origin to a peculiar substance of extremely complicated structure germ-plasm. A special organised and living hereditary substances, which in all multicellular organisms, unlike the substance, comprising the perishable body of the individual, is transmitted from generation to generation. This is the theory of the continuity of the germ-plasm. He located the germ-plasm in the nuclei of the germ-cell. "The modern name for this process", adds he, as it occurs in either sex, is gamete-genesis, as we have seen, its results being the gametes or marrying cells, which are the final ripe germ-cells, capable of marrying to form the new individual or Zygote."

The development of Zygote is by means of 'duplication'. The embryo, when it starts its life is but one cell (the Zygote) made up of the materials, contributed by the father cell (Spermatozoon) and the mother cell (Ovum). As the embryo develops from this Zygote, it is by a process of duplication. Quickly, the new cells are specialized into three main layers known as the Entoderm, the Mesoderm and Ecdoderm. From these groups of cells, known as the Somatic or body-cells, are produced all the parts of the new structure.

In "Theosophy and Modern Thought", this discovery of Weismann has been noticed in the following words:—

"Now, it was Weismann's great discovery that the original Zygote, from the commencement of its life, put aside a part of its material for a special type of cell known as the germ-cells; and that when the new individual comes to maturity and propagates, it is only one of these germ-cells, that is used. We will suppose that the conjugation of a male gamete and a female gamete has taken place and that we have the new entity, the Zygote, with 16 chromosomes. This Zygote gives off two types of cells, the Somatic or body-cells and the germ cells. The germ-cells are carefully, put aside, while, the body cells are at once, differentiated into the Ectoderm cells which give rise to the skin, the hair, the nervous system, the membranes of the mouth and the nose etc; and into the mesoderm cells, which give rise to the muscles, the bones, the connective tissues of the body etc; and into the Entoderm cells which give rise to the linings of the trachea and lungs, the cells of the liver, pancreas, thyroid etc. These body cells then, have the task of building up the organism and old cells are broken up and new ones made, in the wear and tear of living. What in the meantime, are the germ-cells are carefully, put away in certain protected sexual glands and remain in abeyance till the time of the puberty. Then they multiply but still teep together in their own place and do not mingle with the organism.

In the face of this theory of Weismann, Pangenesis of Darwin ceases to hold good. Mr. Harmsworth in his Popular Science is therefore, fully justified in holding that "there is no evidence that the various parts of the body send any contribution to form their aggregation, the germ-cells. We have clear evidence that the germ-cells have an entirely, different origin, that in short they are not made from the body which shelters them. Darwin's theory of Pangenesis, must be definitely, abandoned. If this theory of Darwin is found unacceptable then, we cannot subscribe to Herbert Spencer's Explan-

ation of the "origin of instincts in ancestral habits, which have gradually become accumulated and ingrained in the very tissue of the offspring." The evidence against this view and against any such inheritance in the realm of mind, is now overwhelming. Professor Bateson is the representative of Neo-Darwinians and he rejects in this respect, what Darwin accepted, viz. the theory of Herbert Spencer as regards the transmission of the acquired character.

"On our modern view", says he, "of the germ-plasm and germ cells, it is inconceivable that such effects could be transmitted. What modern Biology then, denies, is the transmission of functional modification—such as the biceps of the blacksmith, the linguistic faculty of the scholar and so forth? In Thomsons' control of life, another reason has been advanced, which militates against the validity of Herbert Spencer's theory. "If individual y acquired gains," urges he, "could be entailed, the same would also, apply to individually acquired losses. Why are not modifications transmitted? Actually because of any arrangement, so far as we know for seeing that modifications can effect the germ-cells in a manner so specific that the offspring also exhibit the same modification or some approximation towards it. From the point of view of real welfare, modification is thus entailed because an advantages constitution is thus saved from being damaged by dints and buffetings, incident on the chequered life of the individual body."

Harmsworth while negating Harbert Spencer's view as regards the transmission of the acquired characters, expresses his inability to think of any other basis on which to explain the phenomenon. We will try to prove in this chapter that the theory of Karma—Transmigration does offer a good working theory.

The second landmark in Darwin's theory of the evolution species, was the gradual growth. He has repeated often the maxim '*Nature non facit soltum*' (Nature never leaps).

Does the nature naver leap ?

The second pillar supporting the roof of the Darwin's theory of the origin of species, is the gradual growth by minute variations. He takes his stand upon the principle, that from father to son, a variation is developed by imperceptible degrees, until by the acquired character as the sum-total of numerous generations, a new species stands before the world. Darwin's theory was that organic evolution was by the natural selection of minute variations which were incessantly occurring in all directions, from generation to generation of all living creatures. According to Darwin, species must arise very slowly, one or several variations first arise spontaneously, then, this variation is then, added to, and the addition is passed on to the next generation. It is therefore only, by a slow process of addition that the characters, which mark the new species can arise. Nature said Darwin *does not make leaps, but creeps along*. The later investigations by the Scientists, have however, established beyond a reasonable doubt that *Nature leaps and does not creep*. For the instances, which prove this theory, as the opposite of Darwin's oft-repeated aphorism "*Nature non facit saltum*" we are again, indebted to "Karamvad aur Janmantar."

In 1791, there appeared, all of a sudden, in a flock of ordinary sheep a new species now, called Ancon sheep. This class was propagated and now Ancon sheep. constitute a new category by itself.

In the domain of vegetables, the striking instance to which, we can aptly, refer, is "Shirley Poppy." Harmsworth in the Popular Science, Vol. IV refers to sudden appearance of this plant. "Of the origin of a new type of plant, in this definite and sudden fashion, the Shirley Poppies furnish an excellent example. These originated in a mutation of the Common Wild Poppy. In 1889, Rev. W. Wilks, Vicar of Shirley, near Croydon, noticed among a patch of this plant, growing in a waste corner of his garden, a solitary flower, the petals of which

showed a very narrow border of white. The seeds which this flower produced, were sown, and next year, out of about two hundred plants, there were four or five, upon which, all the flowers showed the same modification. From these, by further horticultural processes, the strain of Shirley Poppies originated."

Still another instance, in support of assertion, is afforded by the discovery of "Evening Primrose" by De Vries. His theory of mutation is that 'new species arise by single steps as definite novelties, just in the same way as we find that domestic varieties are produced. He believes that he has discovered a set of new species, in the very act of originating from an old one in this way, a discovery, which affords the basis and ground-work of the views which he puts forward.

This discovery was as accidental as the appearance of the new variety of the genus. Certain specimens of this plant escaped from a garden, in Holland, and De Vries found among the 'escapes' or their offspring, two distinct new forms, each unlike all the rest. Each occurred in a separate patch as if a single plant had borne all the new individuals in each case.

These instances confirm the finding of Huxley, that *nature does make jumps, now and then* and that the recognition of this fact is of no small importance in disposing of many minor objections to the doctrine of transmutation. These jumps are none other than the "mutations" of De Vries, in which, as against the minute variations, accredited by Darwin, he and his schools believe the origin of species to occur.

Such absolutely random variations in the words of Harmsworth conveniently called, "spontaneous" and without any tendency, bias or predilection, in any direction, whatever, have furnished the materials, which natural selection has fixed in the form, say of the eye, the internal ear etc..

We are grateful to Darwin for a revolution worked

by his Origin of Species, in the thoughts of scholars. as regards the genesis of species, which were regarded under the old Biblical ideas as the result of a fiat. As remarked in Hubberd's Wallace "the account of Noah and his ark with pairs of everything that flew, crept or ran, was fanciful and absurd, so far as we care to distinguish facts from fiction" and the work of Darwin sheds light in ten thousand ways on the fact-that all life has evolved from very lowly forms and is still ascending; that species were not created by fiat, but that every species was the sure and necessary result of certain conditions. The theory of the unmutability of species was taught in all colleges and everywhere, accepted by so-called learned men."¹

But there is serious difference of opinion on the point whether the germ of the variation, which making its appearance in a class of living beings, leading under the pressure of environment, to the survival of the fittest, was born in physical circumstances or whether the seed was inherent in the soul (or we believe there is a soul energizing all organic bodies) itself.

"If species arise in certain variations, then, the problem of the origin of species, is the problem of the origin of these variations, those new forms of life, which natural selection then selects. The theory of natural selection therefore, explains the fixation of species, the non-persistence of the non-adopted or the misfits, and the survival of the well-adapted or fit. *But it tells us nothing as to the "Origin of the fittest."* In other words, Darwin's theory explains the *survival of the fittest*, but it *not the arrival of the fittest*.

It is no doubt, true that but for the favourable surroundings or environment, no new species can make-*debut*, and the pressure of circumstances is necessary to bring out the variations, which are to result, in a new species. "The adaptation" in the words of Bergson, "to environment is the necessary condition of evolution, we do not question for a moment It is quite evident

¹p. 265 Karamwad aur Janmantar.

that a species would disappear, should it fail to bend to the conditions of existence that are imposed upon it. But it is one thing to recognise that outer circumstances are forces, evolution must reckon with, and another to claim that they are the directing forces, of evolution. The latter theory is that of mechanism. It excludes absolutely, the hypothesis of an original impetus, I mean an internal push that has carried life, by more and more complex forms, to higher and higher destinies.

"Yet, this impetus is evident, and a near glance at fossil species shows us that life need not have evolved at all, or might have evolved only in a very restricted limits, if it had chosen the alternative, much more convenient to itself, of becoming rigidly fixed in its primitive forms."

Herbert Spencer has expressed his helplessness in forming another theory which explains the source of urge which brings out the variations which develop new species. But in the word of the Sikh Gurus.¹

ਹਰਿ ਹਰਿ ਰੂਪ ਰੰਗ ਸਭ ਤੇਰੇ ਮੇਰੇ ਲਾਲਨ ਲਾਲ ਗੁਲਾਲੇ ।

ਜੈਸਾਰੰਗ ਦੇਹਿ ਸੋ ਹੋਵੈ ਕਿਆ ਨਾਨਕ ਜੰਤ ਵਿਚਾਰੇ ।

हर हर रूप रंग सब तेरे मेरे लालन लाल गुलाले ।

जैसा रंग देहि सो होवै क्या नानक जंत विचारे ।

O my God ! all appearances and forms are from Thee.
O my Beloved of most beautiful form ! Every creature adapts the form, bestowed by Thee.

And in another place :—²

ਜੀਅ ਜੰਤ ਜਹਾਂ ਜਹਾਂ ਲਗ ਕਰਮ ਕੇ ਬਸਿ ਜਾਇ ।

जीअ जंत जहाँ जहाँ लग कर्म के बस जाए ।

Howsoever, far you might see men and other living beings move about (through various grades or species) controlled by Karma.

¹Sri Guru Granth Sahib Nat Mohalla 4. ²Asa Bani Ravdas.

In a general but unmistakeable form, the same thought has found expression in Brihadaranyaka Upanishad.

'As a spider might come out with his thread as small sparks come forth from the fire ; even so from this Soul (Atman) come forth all vital energies, all Gods, *all Beings*'.

The view of Huxley that nature, has no designs or intentions and that all live, exist only, because they have adopted themselves to the hard lines that nature has laid down and that we progress as we comply, is controverted by what we observe in nature

The design and intention of nature are evident, for example, in the fertilisation of flowers. The Pollen Grains from the anthers of the stamens must come into contact with the ripe stigmas of the pistils. This accomplished, the ripened pollen grains germinate by pushing a slender tube into the ovary, where they reach the eggs or ovules. There is not the least doubt that nature realizes the desirability of the marriage of the flowers of different plants. It is noticed that when the male flowers on blossom on a tree, that is not the time for female flowers and vice versa and the nature has various devices for bringing about the union of the stamens and pistils of different plants. As Grant Allen puts it "the means devised by nature, for the purpose of ensuring cross-fertilisation is to allure insects, and flies, and in some cases, wasps, by means of flaunting advertisements in the shape of coloured petals (technically called corolla) and by offers of bribe in the form of sweet honey, stored away in convenient places ; so as to induce them to visit the flowers, and as they did so, they would be sure to carry pollen on their hands and legs which they would rub off on the sticky stigma of the next flower they visited. The plants finding the good cross fertilisation did them good, began in time, to bribe the insects, by providing honey in the neighbourhood of their pistils and stamens and also to attract their eyes, from afar, by means of these alluring and brilliantly covered advertisements which we call petals. Grant Allen admires the ingenuity, with which "the

members of this family often arrange their matrimonial alliances and the clever dodge which the orchids employ to secure cross-fertilisation.

The deliberate design of nature is noticeable also, in as it were, the ingeniously designed protective variations of birds, insects, and other living creatures of the lower order.

The weak birds for examples, imitate the colour of a stronger bird. This called Avine Mimicry. It has been noticed that cuckoos present some of the most remarkable instances of Avine Mimicry. The plumage of some of the birds, resembles the foliage, which shelters them, and some snakes resemble the branch of herb on which they root.¹

Prof. Bergison has definitely stated that the origin of the different species of life or Elan vital. He has referred to the eye of vertebrate animals and Molluscs and noting close resemblance between the two, has come to the conclusion that it is sufficiently difficult, as Darwin himself declared, to believe that this amazing organ has been mechanically evolved by the accumulation of accidental variations, which natural selection could choose from.

The theory of natural selection asking us to believe that the same long series of happy accidents has occurred independently along these two lines, strains belief to breaking point. It begins to be evident that there is something called life, which responds to the touch of light, and evolves the seeing eye; something as Bergson says, "of the psychological order" imminent in living things, as low as well as high, which feels and strives and achieves, and which made the eye, as men made the microscope.¹ The author of the original of Karmavad aur Janmantar quotes in this connection, Lamarck, as believing that need or the want comes first and then the structure, which will satisfy it

¹ Philosophy of Gods quoted in Karmavad and Janmantar

and that many of the wonderful structure of living things are produced in response to what we may call the sub-conscious will of the creatures. In other words, he thought that function precedes and creates structure. He accounted for many structures, by the want of them felt by animals, until the want was satisfied. Truly, here, as elsewhere, *necessity was the mother of invention*. Absolutely, random variations conveniently called 'spontaneous,' and without any tendency bias or predilection, in any direction, whatever have furnished the materials, which natural selection, has fixed in the form of the eye, the internal ear etc. The truth is that we are just beginning to understand that the action of natural selection is not positive but negative, and it does not account, at all, for the positive fact of the origin of new forms.

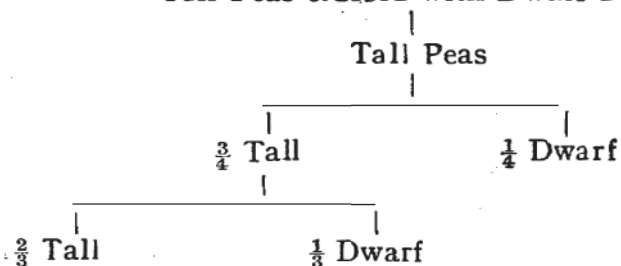
Evolution is in fact, growth from within—an unfolding of potentialities, which are inexhaustible and to which we ourselves but illustrations thereof, can put no limit.²

Mendelism. Another proof of the fact that Darwin's theory of the evolution by acquired or accumulated characters is not tenable is afforded by what is called the doctrine of Gregor Mendel or Mendelism. In Darwin's theory, if a tall and a dwarf pea were cross fertilized, the resulting plant should be an average but Mendel found that it was not so. He took peas and carried on careful experiments. One of the pair of contrasted characters, represented in the individuals, he was crossing, (such as tallness and dwarfness) appeared in all the offspring while the opposite disappeared. This last was particularly striking, for, it was possible to cross plants with a stem of six to seven feet, with dwarf plants, averaging only one foot high. In all, he studied seven distinct characters and the first result he obtained in each case, was one which hybridisation experiments had frequently shown before. This result was the absence of what is sometimes called "blended inheritance". It seems reasonable to suppose, for instance, that the hybrid offspring of two

(1) Harmsworth's Popular Science (2) Ibid.

plants, one six feet and the other one foot high, would strike an average between the parents, but this never happened ; the offspring of these crosses was always as tall as the tall parent. This is shown in a table drawn up in "Karamwad aur Janmantar" as below :—

Tall Peas crossed with Dwarf Peas.



Similar was the result with Red and white sheep:

In "Theosophy and modern thought", the essential ideas of Mendel are given; first that the characteristics of the individual are due to some, kind of entities, 'factors' or "determinants" existing in the germ cells from which the individual is developed. Secondly, that these factors are distributed in the germ cells according to the laws of chance. Thirdly, the opposite factors meeting in a Germ cell, would not blend but segregate. Fourthly, that when opposite factors meet, one tends to be dominant and the other recessive.

Take as an example, apples. There are now some 2000 kinds of apples, but they have all, come from wild variety, the crab-apple. They differ in size, in colour, in texture of skin, in sweetness as regards the fruit, and in many other ways, as to the tree. Now, according to Darwin, the original crab apple tree began to vary and one variation after another cumulating, there came as a summing up of all these variations, the second species of apple ; this species, too, then varied and an accumulation of little variations brought additional species ; and so on during the centuries, the existing species have arisen. But according to the Mendelian theory of factors,

all the existing a (and future probable varieties of apple trees are due to a certain number of factors as to size, colouring, sweetness and so on, which exist from the beginning, in the germ cells of the crab apple. In the course of centuries, these factors combine, and it is their permutations and combinations that have given rise to the two thousand odd varieties, that we have today nature or the cultivators have only combined pre-existing factors; they have added nothing to the original wild crab-apple, which from the beginning was like an invisible horticultural exhibit of all apples that were ever to be.

Batesman expressed the same thought by saying "Factor for all possibilities in Evolution fore-exist. Shakespear once existed as a speck of proto-plasm, not so big as a small pin's head.

Prof. Batesman in his Presidential Address at the British Association, in 1914, made the following weighty observation : —

"I have confidence that the artistic gifts of mankind, will prove to be due not to something added to the make-up of an ordinary man, but to the absence of factors, which in the normal person, inhibit the development of these gifts. They are almost beyond doubt, to be looked upon as releases of powers, normally suppressed. The instrument is there, but it is "stopped down. Each man is a Shakespear, a musical genius, everything that evolution will ever make out of men; but every man is not a genius in actuality, because, of the existences till in him of inhibiting factors. We do not need to become geniuses by adding faculty to faculty; the faculties are there, but unreleased, because of the inhibiting factors. All powers and capacities must lie latent within pre-existing, awaiting the right conditions for their expression. The faculties are there, but suitable environment must be found, before they are called forth. The surroundings are the means of releasing innate faculties. Evolution is essentially, a growth from within, an unfolding of potentialities which are inexhaustible and to which, we

can put no limit.

Theosophy recognizes a long past behind even man's consciousness, just as a long past lies behind the evolution of his body. The individual, it is held, is born many times on earth, gradually transmitting the experiences, gained in each life into wisdom and faculty, so that each incarnation represents for him a growth in mental and moral capacity and takes him one step nearer his goal, the perfecting of his being.

In Sri Guru Granth we read the following passage :—

ਸੰਤਨ ਸੰਗ ਕਬੀਰਾ ਬਿਗਰਿਓ । ਸੋ ਕਬੀਰ ਰਾਮ ਹੋਇ ਨਿਬਰਿਓ ।

ਸੰਤਨ ਸੰਗ ਕਬੀਰਾ ਬਿਗਰਿਓ । ਸੋ ਕਬੀਰ ਰਾਮ ਹੋਇ ਨਿਬਰਿਓ ।

Kabir got spoiled (in the eyes of the world) by keeping the company of saints, but he has attained to oneness with the pervading Soul of the Universe—Rama.

In another place again, occur the words :—

ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ, ਕੋ ਨ ਸਕੈ ਪਛਾਨੈ ।

ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ, ਕੋ ਨ ਸਕੈ ਪਛਾਨੈ ।

Rama and Kabir have become one, and they cannot be distinguished one from the other, (Bhairon Kabir)

The Tenth Guru impresses upon his Sikhs that God and His men are one, like the waves in the ocean, which are not different from it and *will merge into it*.

ਹਰ ਹਰ ਜਨ ਦੁਇ ਏਕ ਹੈ । ਬਿਬ ਬਿਚਾਰ ਕਛ ਨਾਹਿ ।

ਜਲ ਤੇ ਉਪਜੈ ਤਰੰਗ ਜਿਉਂ, ਜਲ ਹੀ ਬਿਖੈ ਸਮਾਇ ।

ਹਰ ਹਰ ਜਨ ਦੁਇ ਏਕ ਹੈ । ਬਿਬ ਬਿਚਾਰ ਕਛ ਨਾਹਿ ।

ਜਲਤੇ ਉਪਜੈਂ ਤਰੰਗ ਜਿਉਂ । ਜਲ ਹੀ ਬਿਖੈ ਸਮਾਇ ।



CHAPTER IV

Karma—Transmigration—Genius.

It is a phenomenon, known to all that sometime, the offspring of men of ordinary intellect and mental equipment is a genius. Leaving Guru Nanak and his nine successors as well as Rama, Krishna, Jesus Christ, Buddha, as a class each by themselves, Napoleon Bonaparte, Nelson, Maharaja Raajit Singh, Jabel Taraq, Alexander, Shakespeare, Homer, Balmik, Kalidas, Tensen, Michael Angelo, Socrates, Plato, Sevaji, and Akbar, the Great stood head and shoulders, above their contemporaries, in the same line, and far in excess of the hope, that could be raised, on account of the parts of their parents. How can later virtues, of generations. Genius, as is the common saying, like poet, is born and not bred.

Huxley in his "Hume" in the following passage, refers to the appearance of men of Extraordinary Genius, intelligenc, and ability. As there are some men, who can not understand the First Book of Euclid, some who can not feel the difference between the Sonata Appassionata and Cherry Ripe, or between a grave stone—Cutter's Cherub and the Apollo Belvedere, so, there are others, who devoid of sympathy are incapable of a sense of duty. And as there are Pascals, and Mozarts, Newtons, and Raffaels, in whom, the innate faculty for Science and Art seems to need but a touch to spring into full vigour and human Race obtains new possibilities, of knowledge, and new conception of beauty, so, there have been men of moral genius, to whom, we owe, ideas of duty, and visions of moral perfection, which ordinary mankind could never have attained; though, happily, for them, they can feel the beauty of a vision, which lay

beyond the reach of their full imagination, and count life well—spent, in snapping some faint image of it in actual world.

The story of Tulsi Das, the Writer of the popular Ramayana, sung in so many homes in Northern India, explains how a mere accident unlocked his poetical genius.

Burns in British Isles in another instance of a genius, "driving the plough, suddenly, bursts forth into the full throated feast of song. The author of "Karamvad aur Janmantar," has cited Lord Rosebery's remarks, referring to the poet ...

"Try and reconstruct Burns as he was. A peasant, born in a cottage, that no sanitary Inspector would tolerate for a moment; struggling with desperate effort against pauperism; almost in vain snatching at scraps of learning in the intervals of toil, as it were, with his teeth, a heavy silent lad, proud of his ploughing. All of a sudden, without a preface, or warning, he breaks out into exquisite song, like a nightingale, from the brushwood, and continues singing as sweetly with nightingale pauses till he dies. A nightingale sings because, he cannot help it; he can sing exquisitely, because he knows no other. So, it was with Burns. What is this burst of inspiration? One can no measure or reason about it than one can measure and reason about Niagra.

This too is a common experience in the world, that the children of men of genius are often idiots or at any rate, are of a calibre, which bears no comparison with that of their father. Is this not a proof positive to belie the correctness of Herbert Spencer's theory of acquired habits and characters?

Bhagat Kabir, Namdev, Ravidas, Ramanand, Dhanna Trilochan, whose word has a niche in Sri Guru Granth Sahib, were all instances of moral genius whose advent could not be predicated from the families, and surround-

ings, in which they were born. Kabir's parents were ordinary weavers, the target of sarcasm, for the lack of ordinary intelligence and common sense. To be called a weaver (Julaha) is felt as keenly, as being addressed as a downright fool. Namdev took his birth in a family of Calico printers but the Deccan Hindus bow to his name and his word is enshrined in the Sikhs Scriptures.

Ravdas's parents were Chumars, a caste, at the bottom of the Hindu Society, untouchable of untouchables. But the spiritual heights, attained by him, may be judged from his word e.g. :

ਘਟ ਅਵਘਟ ਡੂੰਗਰ ਘਣਾ ਇਕੁ ਨਿਰਗੁਣ ਬੈਲ ਹਮਾਰ ।
 ਰਮਈਏ ਸਿਉ ਇਕ ਬੇਨਤੀ ਮੇਰੀ ਪੂੰਜੀ ਰਾਖੁ ਮੁਰਾਰਿ ।
 ਕੋ ਬਨਜਾਰੋ ਰਾਮ ਕੋ ਮੇਰਾ ਟਾਂਡਾ ਲਾਦਿਆ ਜਾਇ ਰੇ । ੧ । ਰਹਾਉ ।
 ਹਉ ਬਨਜਾਰੋ ਰਾਮ ਕੋ ਸਹਜ ਕਰਉ ਬੁਧਾਰ ।
 ਮੈਂ ਰਾਮ ਨਾਮ ਧਨ ਲਾਦਿਆ ਬਿਖੁ ਲਾਦੀ ਸੰਸਾਰ ।
 ਉਰਵਾਰ ਪਾਰ ਕੇ ਦਾਨੀਆ ਲਿਖ ਲੇਹੁ ਆਲ ਪਤਾਲ ।
 ਮੋਹਿ ਜਮ ਡੰਡ ਨ ਲਾਗਈ ਤਜੀਅਲੇ ਸਰਬ ਜੰਜਾਲ ।
 ਜੈਸਾ ਰੰਗੁ ਕੁਸੁੰਭ ਕਾ ਤੈਸਾ ਇਹ ਸੰਸਾਰ ।
 ਮੇਰੇ ਰਮਈਏ ਰੰਗ ਮਜੀਠ ਕਹੁ ਰਵਿਦਾਸ ਚਮਾਰ ।

ਘਟ ਅਵਘਟ ਡੂੰਗਰ ਘਣਾ ਇਕੁ ਨਿਰਗੁਣ ਬੈਲ ਹਮਾਰ ।
 ਰਮਈਏ ਸਿਉ ਇਕ ਬੇਨਤੀ ਮੇਰੀ ਪੂੰਜੀ ਰਾਖੁ ਮੁਰਾਰਿ ।
 ਕੋ ਬੰਜਾਰੋ ਰਾਮ ਕੋ ਮੇਰਾ ਟਾਂਡਾ ਲਾਦਿਆ ਜਾਏਰੇ ।
 ਹੋਂ ਬੰਜਾਰੋ ਰਾਮ ਕੋ ਸਹਜ ਕਰਤ ਵਾਪਾਰ ।
 ਮੈਂ ਰਾਮ ਨਾਮ ਧਨ ਲਾਦਿਆ, ਬਿਖ ਲਾਦੀ ਸੰਸਾਰ ।
 ਤਰਵਾਰ ਪਾਰ ਕੇ ਦਾਨੀਆ ਲਿਖ ਲੇਹੁ ਆਲ ਪਤਾਲ ।
 ਮੋਹਿ ਜਮ ਡੰਡ ਨ ਲਾਗਈ ਤਜੀਅਲੇ ਸਰਬ ਜੰਜਾਲ ।
 ਜੈਸਾ ਰੰਗ ਕੁਸੁੰਭ ਕਾ ਤੈਸਾ ਇਹ ਸੰਸਾਰ ।
 ਮੇਰੇ ਰਮਈਏ, ਰੰਗ ਮਜੀਠ ਕਾ ਕਹੋ ਰਵੀਦਾਸ ਚਮਾਰ ।

The path is difficult in a thick jungle and my bullock (body) is weak ; I pray to god to save my spiritual merchandise. Is there a dealer in Rama ? My animals, laden with the commodity are on the move ; I deal in Rama. I engage in the trade thereof, in a natural way ; I have laden on bullocks, the name of Rama ; the world has got the loads of deleterious goods (poison). O Ye (Chatargupta) who know of two Worlds, you may register down riff-raff (my acts) but mind ye ! I am not going to receive the blows of Jamdūt's, (henchmen of Dharamraja) batons. I have given up all entanglements. This World is transient, like the (brilliance of) Kasumba flowers my God has got the fast colour of the dyes of the Majith wood."

We mention the names of the following prodigies, as given in the "Karamvad and janmantar" :—

The Buddhist Divine, Revd : Beckks Pandeeekha Sayadow died in 1915-1916. After four years was born Maung Alen Kayaing in Muise village, Poutauoor Township, Lower Burma. At the age of four years, and six months, he gave lectures, on man and his body ; spirit and matter ; light and darkness. The news of his wonderful lectures spread and the learned monks who personally, heard his lectures, praised him in superlative terms. The Revd Zagatya, the head of the Yunyung monastery, of Paulamend Townon hearing the child's news, came down to Muise village to see the child. The child related the Biography of his previous life and lastly, softly, whispering to him, said that he (the Revd : zagatya) was one of his old disciples in Yun-Yung monastery.

Another instance was of a child of 11 months, in Washington U S. A. ; who as the mother left the child at the Piano, struck a most exquisite tune. Laurene Louis Lindgreen was another similar child prodigy, at Seattle Washington. She began her public career at the age of 11 months. By the time, that she was 3, she could play Ghoplin and other difficult compositions.

An extraordinary faculty of memory has been exhibited by Naun Lipowsky, in giving evidence of his powers before Dr. Spearman, Professor of mind and Logic at the University of London. Psychologists have been baffled by this youngman's amazing brain. A list of figures long enough to encircle an ordinary room is memorised by Lipowsky, in one reading and he can repeat them backwards and forwards. Should any one ask him, for example, the Cube of 63, he will answer without hesitation 250,047. It is easy for him to find out the root of any number. But the most remarkable fact is his knowledge of days. He has every day of the Christian Calendar carefully, docketed in his mind. When asked on what day of the week, May 1 fell in 1901, he replied accurately, "Wednesday".

"Mr. Somesh Chandra Basu, who claim to be the World's greatest lightning Calculator and Memory Wizard has come back in India, after displaying his powers abroad. In his boyhood, Mr. Basu showed signs of a prodigious memory. At the age of eight, he could multiply 14 digits by 14 digits. In the young manhood, he developed his memory power to such an extent, that he could multiply 60 digits by 60 digits mentally.

Mr. Basu can work out huge sums of Square Roots, Cube Roots, fifth, seventh, to fifteenth Root, and also, sums involving ugly equations, decimals, and recurring decimals. By means of a process of his own, he can give the day of the week of a date in a year, named at random, Success in mental calculation Mr. Basu remarks, can be attained by virtue of concentration, good memory swiftness, patience and accuracy. While figuring out problems, he sits silent, and while calculation is an progress, an excite crowd might howl around him; nothing can perturb his calculation. It is this mental equipoise, which forms the chief feature, of his performance. The rows and columns of figures are engraved on his mind and he can refer back to them as if they were written on a sheet of paper."

Yet another instance of another Indian Mathematical prodigy appeared in London, according to the account,

given in the "Tribune" dated 17th October 1950. Miss Shakuntla Devi, 19 years old Banglore Mathematical Prodigy, was filmed in London, last night as she astonished newspaper men with uncanny tricks, with figures. Between Cinemas are lights in a Park Lane Office, building, once occupied by the famous victorian statesman, Disraeli. Two London Girls sat at key driven calculators. They confirmed the accuracy of Miss Shakuntala Devi's calculations but they could not compete with her.

How can we explain such powers of the prodigies, except by reference to the last births, on the principle of transmigration of soul, by virtue of Karma ?

SIKHBOOKCLUB.COM



CHAPTER V

KARMA-TRANSMIGRATION

Memory of Previous Birth

For the instances in this chapter too, I am indebted to the Hindi book "Karmvad aur Janmantar" and even for the arrangement for the most part.

Mr. E. B. Gibbes has written a book styled, "The Road to Immortality". The contents of the book "purport to be communicated from another life by the late F. W. H. Myers, English poet and essayist, who became classical lecturer at Trinity College, Cambridge, in 1865. In 1882, together with Professor Heary Sidwick, Sir William Barret and Edmund Gurney, he founded the society for Psychical Research. He died in January, 1901. By means of what is called "automatic writing" his communication have been taken down by Miss. Geraldine Cummins; who in the language of psychical research, is styled the "automatic". The alleged Communicator (F. W. H. Myers describes her as the interpreter). This is an apt term, seeing that in cases of mental mediumship, the 'inner mind' appears to be necessary for the interpretation of messages, and writings, which purport to emanate from the unseen world".

"The method employed by Miss Cummins in order to obtain the writings, which comprise this book is as follows. She sits at a table, covers her eyes with her left hand and concentrates on "stillness". She describes the result of such concentration in these words, "and soon, I am in a condition of half sleep a kind of dream state that yet in its peculiar way, has more illumination than one's waking state. I have at times, distinctly the tension of a dreamer, who has no conscious creative control over the ideas that are being formulated in words. I am a mere listener and through my stillness and passivity, I lend my aid to the stranger who is speaking.

It is hard to put such a psychological condition in words. I have the consciousness that my brain is being used by a stranger all the time. It is just as if an endless telegram is being lapped on it. The great speed of the writing suggests actual dictation, as though some already prepared essay were being read out to my brain. But something more than the faculty of amanuensis seems to be required. Whatever intelligence is operating, it may use my sub-conscious mind as an interpreter may communicate in the language of thoughts or images, and not of words. "Her right hand resting on a block of foolscap paper, Miss Cummins soon falls into this light-trance or dream state. When in this condition her hand begins to write. This book ("The Road to Immortality") comprises most philosophical subjects of life and death and the life after death. This book carries a Foreword by Sir Oliver Lodge, who supports the correctness of the thoughts conveyed as by and like those held by Mr. Meyers, while in life, here.

In the Introduction to Part II of the book written to commemorate his son, Raymond Lodge who was killed in Flanders on the 15th of September, 1915, and named "Raymond Life or Death" Sir Oliver Lodge says :—

I have made no secret of my conviction ; not merely, that personality is more entwined with the life of every day than has been generally imagined : that there is no real breach of continuity between the dead and the living ; and that methods of inter-communication, across what has seemed to be a gulf, can be set going in response to the urgent demand of, affection ; love bridges the chasm."

Part II of the Book is made up of the messages received from Raymond, the deceased son of Sir O. Lodge, through Mr. Leonard's 'control' Freda.

One of the first messages received from his son by Sir Oliver Lodge through Mrs. Leonard's 'Control', Freda was "I almost wonder, shall I be fit and able to do it (great deal of work to do). I have instructors and teachers with me. Now he is trying to build up a letter of some

one. People think I say I am happy in order to make them happier, but I don't. I have met hundreds of friends. In subsequent sittings Raymond informed his father through Freda that a group photograph was taken at the front before his death of which the father did not know at all but copy of the same was received subsequently and it tallied with the description given from the other world by Raymond.

On 25th September, 1915, viz barely 10 days after the death of Raymond, he communicated through the 'control' or medium Freda that his grandfather was with him and also Mr. Myers and Guy.

Mrs. Leonard, the medium with Freda as 'control' on the 3rd of December 1915, related as from Raymond Lodge, the following information as to the world in which he was living, after his death :—

There are men here, and there are women here. I don't think that stand to each other quite the same as they did on the earth plane, but they seem to have the same feeling to each other, with a different expression of it. There don't seem any children to be born here. *People are sent into the physical body to have* children on the earth plane ; they don't have them here. But there's feeling of love between men and women here which is of different quality to that between two men or two women, and husband and wife seem to meet differently from mother and son, or father and daughter. He says he doesn't want to eat now. But he sees some, who do ; he says they have to be given something which has all the appearance of an earth-food. People here try to provide everything that is wanted."

At Page 230, there is the report of another sitting of Lady Lodge alone with the medium Mrs. Leonard. Raymond through Freda says "At one time, I thought it (street in the other world) might be created by one's own thoughts. *You gravitate to a place you are fitted for.* Mother, there's no judge and jury, you just gravitate ; like, to like. I've seen some boys, piss on who had nasty ideas and vices. They go to a place I'm very glad

I didn't have to go to, but it's not hell exactly. More like a Reformatory it's a place, where you are given a chance, and when you want to look for something better, you are given a chance to have it. They gravitate together but get bored. Learn to help yourself and you'll be helped, very like your world ; *only no unfairness, no injustice*. A common law operating for each one". To the question by Lady Lodge "Are all of the same rank and grade" ?

"Rank doesn't count as a virtue. "High rank comes by *being virtuous what is it if not of theodox Karma-Transmigration*) ? Those who have been virtuous have to pass through lower rank to understand things."

Death : 'As a matter of familiar fact, death there certainly is ; and to deny a fact is no assistance. No one really, means to deny a fact ; those who make the statement only want to divert thoughts from a side, already too much emphasized, and to concentrate attention on another side. What they mean is, there is no extinction. They definitely mean to maintain that the process called death is a mere severance of soul and body and the soul is freed rather than injured thereby. The body, alone dies and decays, but there is no extinction even for it ; only a change. For the other part, there can hardly be even a change except a change of surroundings. It is unlikely that character and personality are liable to sudden revolutions or mutations. Death is not a word to fear, any more than birth is. We are reminded in this connection of the World in Sri Guru Granth Sahib of Bhagat Kabir :—

ਜਿਸ ਮਰਨੇ ਤੇ ਜਗ ਡਰੈ, ਮੇਰੇ ਮਨ ਆਨੰਦ ।

ਮਰਨੇ ਹੀ ਤੇ ਪਾਈਐ, ਪੂਰਨ ਪਰਮਾਨੰਦ ।

जिस मरनें ते जग डरै, मेरे मन आनन्द ।

मरने ही ते पाइए, पूरन परमानन्द ।

"Death which frightens the world is a source of joy for my mind ; we can attain the complete and the highest

Bliss only by death." We ought to be aware that there is a future, a future *determined to some extent, by action in the present.*

An American lady in eighties of the 19th Century delivered a lecture at Calcutta, in which she mentioned a girl in her homeland in her native village, who always put the question to her mother.

"You are my mother, where is the other mother? Her mother paid no attention to the same. By chance, one day, the girl was taken to a place some 200 miles away. There when they went to the house of their hostess, the girl at once, at her sight, explained "She is indeed, my mother and she gave description of the toys and the places where they were kept. The lady admitted death of her daughter, a few years back.

In the 'Leader' Allahabad, appeared instances of the persons, who recalled the incidents of their previous birth. Babu Amar Kumar Mitter, a clerk in the Bengal Secretariat gave the following story :—

"My maternal uncle's house is situated in village, Atate-Jungle-Para, near Tarkeshwar, District Hoogly. My maternal uncle Babu Jogendra Nath Ghosh who was a supervisor of P. W. Department Railways, spent the best portion of his service on railway construction work in different parts of India, Baluchistan, Kabul and Burma. About 34 years ago, he had an only daughter. My aunt and his daughter with other family members, lived in the above village, while my maternal uncle was abroad in the service. Unfortunately this daughter died at the age of 6 years. This caused a great shock to my aunt. My uncle returned home 6 years after this sad occurrence. A year later, a second female child was born to them. This child almost resembled the former."

When her age was between four and five, she began to speak of past things which had existed in the house during the life-time of her departed sister.

(1) There was a well in the Court yard, of the house where the first girl accompanied her mother many a time and oft. Shortly after her death, this well as filled in

and no trace of it was left. The second daughter on completing her fourth year of age, often asked her mother and other family members about this well. She pointed out to everybody's surprise the very spot where the well existed before. The story does not end here.

(2) The first girl had a toy-box containing some pretty dolls arranged by herself. After her death, the mother took care to preserve the box, undisturbed in loving memory of her daughter. On a certain occasion, another lady of the house, gave away out of these dolls to neighbour's child, without my aunt's knowledge. When the second girl attained her fifth year, of age, her mother gave her this toy-box to play with, and the girl opening the box, began to take out and arrange the dolls. A few minutes later, she questioned her mother as to who had removed two dolls out of the box. The mother was perplexed and surprised and on questioning the other members of the house, she came to learn that the missing dolls had been removed by another member of the house, without her knowledge and consent.

The third prominent incident of her life was in connection with a maid servant of the house, who during the first daughter's life time, was called by every body "Baidyanath's mother". The cottage of the maid servant was situated close to my aunt's house. Baidvanath died under the eyes of the first girl and for some days afterwards, she accompanied her mother to the maid-servants house on the sympathetic mission of solacing the poor woman. Shortly afterward, the maid servant left the village in agony, her cottage fell into ruins; and she was thought of no more. My aunt's second daughter, on attaining her fifth years, of age, began to ask questions about Baidvanath's mother. This reminded her of her former daughter and her former maid servant too. In order to test the second daughter's memory, she replied to her that there was no one in the house by the name of Baidvanath's mother. The girl retorted that there was the woman, who always, wept and cried "Oh Baidyanath ! Oh Baidyanath ! and she urged her mother show her the house of Baidyanath's mother. The mother

and several members of the family, out of strong curiosity, took her out of the house and followed her where, she went. The girl took the way, leading to the maid servant's former cottage, and on reaching near the place she at once, and spontaneously, pointed out the exact site, where Baidyanath had lived with his mother. The above three incidents in the girl's life, and several of her minor babblings, on her early life, convinced the family members, beyond all doubt, that she was the first girl reborn with a partial memory, of her past life. But one peculiarity noticeable, that from the sixth year onwards, she never spoke of the incidents of her past life. This girl is still alive and the wife of ... Another instance of the memory of the previous birth is afforded by the daughter of a poor Brahman in a village in the Muttra District, U. P. When she attained the age of four or five years, she asked her father, not to a Deputy Collector, retired, named by her, she would point out a large treasure. The father did so and when the girl came into the presence of the Retired Deputy Collector, she covered her face and disclosed her previous identity and ultimately pointed out a place, where, on digging out, they recovered ornaments, worth several thousands of Rupees.

In a village Hirpur, of Sitapur District, there lived a Brahman, Pandit Pattu Lal, a Pensioner Compounder. Once, he went to Ajodhya, and after his return there from, his wife gave birth to another son and named him Sundar Lal. When the child grew of an age, when he could speak, he said that his real name was Hannelal ; that he was the resident of Mohalla Kartar Phuta of Fyzabad. When, he was questioned how he came there, he replied that when his dead body was thrown into the river, his mother (present) was bathing there. Raja Suraj Parkash heard of the boy, when he was 15, and sent his treasure to Fyzabad, but the house of Hannelal was not found there, but it was found at Ajodhya and that Hannelal, school-master died of plague at the age 45.¹

Babu Sundar Lal, who was schoolmaster at Haldwani

1. The Leader Allahabad, dated 29th September, 1926.

in Sammat 1986, Bikrami, has given the following account of his own daughter :—

My daughter was born in Assarh; 1919. When she was there, I with my wife and daughter went to Muttra, Gokal and other places for a pilgrimage. In Gokal, when, we reached a particular house, my daughter come down from the lap, and removing an old woman, standing in the door, she went in and my wife followed her. The girl asked for her pen and inkpot, from the old lady, She then examined several other things, and asked her present mother to take betel leaf and go back to her own house but that she would stay, where, she and it was her house. On this the old woman began to cry. Then, all of them went to the banks of the river Jumna, where the girls remarked:— “Once before, you have drowned me in this Jumna, have you come here, to do the same over again? The lady stated that four years back, her son then, 12 years old was drowned at the spot, pointed out by the girl, who then, was 3years and one month old.¹

I shall be failing in any duty if I donot refer to an incident which became available to me as happening in my own family. It must be pronounced as a yarn beyond any doubt or exaggeration. One of my grandsons was being taken home by his father S. Avtar Singh, at Jullundur. To the surprize of S. Avtar Singh, the child who was then below 5 years remonstrated with his father asking him to take him to his previous house where he had lived before among his family residing at the village Sodhal, and it was sometime before he could reconcile himself to his father to take him to his present house. The child mentioned his parents and other members of the family, including his son whom, he said he had taken to Amritsar for treatment but he passed away and then he returned to his village. He also mentioned how he met his end.

Mahatma Budh after his Enlightenment, visited his own kingdom in the garb of a Bhikhshu. His father remonstrated with him for his dress, being the scion of a

1. Ibid, September 23, 1926.

royal family and he replied that he was mistaken in thinking him his son, he was the son of Budha in so many generations. This was in a line with the observation of Sri Krishna to Arjan :—

ਬਹੁਨਿ ਮੇਂ ਵਯਤੀਤਾਠ ਜਨਮਾਨਿ ਤਵ ਚਾਰਜਨੁ ।

ਤਾਨਯੇ ਵੇਦ ਸਰਵਨ ਨ ਤਪੈ ਵੇਤਯ ਪਰਨਤਪੈ ।

बहुन में वयत तान जतमानि तव चारजन ।

तानये वेद सरवन न तपै वेतय परनतपै ।

O Arjan, you and I have been through many births.

I know of all them. but not you.

In Philosophy of Religion by Alexander Thomas Ormond, occurs the passage :—

‘To die is then, only to break the moulds of the present existence, and to make a new beginning in the drama of living. That this is true, we need not doubt; what it signifies for the new life, chapter, we cannot say, but it is a legitimate object for the brush of a hopeful imagination. The soul is born heir to an immortal existence and whole teleological significance of the struggle of its life, may be summed up in that fine statement—
“It seeks a house not made with hands : eternal in the heavens.”

A science called Psychometry (Recovery of memory pictures from objects) has attracted a good deal of attention in Europe and America. It was Professor B. Buchanan who discovered this faculty. To him the world is indebted for this most important addition to the Psychological Sciences; and to him perhaps, when scepticism is felled to the ground, by accumulation of facts posterity will have to erect a statue. The existence of this faculty was first experimentally demonstrated in 1841. It has since been verified in different parts of the world.

“It seems,” says Professors Hitchcock speaking of the influences of light upon bodies and of the formation of picture upon them, by means of it, “that this photographic influence prevades all nature : nor can we say when it stops. We do not know, but it may imprint

upon the world, around us, our features, as they are modified by various passions and this fills nature with daguerreotype impressions of all our actions. It may be too, that there are tests by which nature more skilful than any photographer, can bring out and fix these portraits, so that acuter senses than ours, shall see them as on a great canvas, spread over the material universe. Perhaps, too they may never fade from that canvas but become specimens in the great picture-gallery of eternity. The essence of this faculty is that in the case of some constitutions, any material article e. g. a cloth, a pin, a ring, when placed in contact with the body transports the mental vision to the past when there lived the person, with whom such article were associated and he can see a part of the life drama of the man of olden times. In an article on Psychometry in the Platonist one such instance is received in these words :—

“I received from a friend in the year 1882, a piece of the linen wrapping of an Egyptian. It was found on the breast of mummy. I handed it wrapped up in tissue paper to a friend, who did not know what if any thing was in the paper. He put it to his forehead and soon began to describe Egyptian scenery; then an ancient city: from that he went on to describe a man in Egyptian clothes, sailing on a river; then this man went ashore into a grove, where he killed a bird, then that bird looked like pictures of the *Ibis* and ended by describing the man as returning with the bird to the city, the description of which tallies with the pictures and descriptions of ancient Egyptian cities.”

Thoughts and desires and actions are stored in each birth in the soul or as the Hindu writers say they remain attached to what is called *Karan Sharir*. They divide bodies into three classes, (1) *सषुल मतीर स्थूल शरीर* or Physical material body (2) *Sukhsham Sharir* or Subtle Body left after the *सषुल मतीर स्थूल शरीर* is destroyed on death and (3) *वातन मतीर कारण शरी* *Karan Sharir*, which accompanies the soul on its journey through the cycles

1. *Karmwad aur Janmantar*, pp.338—339 and Psychometry and Thought Transference.

of Births.

When a man dies, his physical body of course, is destroyed. The Sukhsham Sharir, it is surmised, also ceases to exist, after the sojourn of the soul in Paradise or Purgatory, but the Karan Sharir accompanies the soul from stage to stage until the human soul merge into the soul of the universe :—

ਜਿਉਂ ਜਲ ਮਹਿ ਜਲ ਆਏ ਖਟਾਨਾ । ਤਿਉਂ ਜੋਤੀ ਸੰਗ ਜੋਤ ਸਮਾਨਾ ।

ਮਿਟ ਗਏ ਗਵਣ ਪਾਏ ਬਿਸਰਾਮ । ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦ ਕੁਰਬਾਨ ।

जिओं जल में जल आये खटाना । तिओं जोती संग जोत समाना ।

मिट गये रावन पाए बिसराम । नानक प्रभ के सद कुरबान ।

When the Soul merges into the (universal) soul, just, as water mingles with the water (of the ocean); then the Atma (human soul) rests in peace and transmigration comes to an end. "Says Nanak, I offer myself as sacrifice to my Master "

(Sukhmani, Sri Guru Granth, Rag Gauri, Mohalia V.)

Psychometry is based on the principle of what is called *सिध सिद्ध*, or clairvoyance, of which instances have been coming up now and then.

A new problem for school masters was reported from Okayama, where a boy named Kawaski, aged 16, developed gifts of clairvoyance which were declared to render examinations futile. Recently he forecasted accurately all the questions set in several examinations with the result that his class-mates all scored full marks by learning the answers to these questions by heart and neglecting any other preparation.

Under Hypnotism, 12 years old son of Dr. F.N. Bret, lately Professor of Bacteriology in the College of Physicians and Surgeons at Boston, was gifted with X ray vision, so that, when hypnotised by his father, he could "look right into and through the human body," seeing the internal organs, as readily, as one could see objects through a window. In dozens of instances, this boy located tumours, foreign bodies, bullets in gunshot wounds.

valvular lesions and so forth. But Leon Brett was always approximated to the Patient. It was X-ray vision at short range. X-ray vision at long range was afforded by a woman who, under hypnotism, described a patient five miles away, diagnosing his disease correctly and sometimes better than the surgeon.

A remarkable instance of clairvoyance is given by author of *Karmavad and Janmantar*, "It was on a Saturday towards the end of September, 1759, that Swedenborg returning from England landed at Gottenburg at about 4, in the afternoon. There was a party of 15 at Willian Bastel's, to which, he was invited. At 6 in the evening, Swedenborg entered the salon pale and frightened. A fire had broken out, said he, that instant in Stockholm, at Sundersmalm and was violently spreading towards this house. He was restless and went out several times. The house of when his friends whom he named was already reduced to ashes and his own was in danger. After going out again, at 8, he joyfully said: "Thank God the fire has been put out at the third door from mine. This news created quite a sensation in the town and the Governor was informed of it, the same evening. This functionary called the seer on Sunday morning and questioned him on the subject. He described exactly the beginning, the end and the duration of the fire. These letters described the fire, as was told by the seer. On Tuesday morning the royal messenger followed with a detailed report to the Governor, which in no way, differed from the seer. Who can plead against the authenticity of this event? Kant himself says he cannot object to the credibility of it.

The Psychic Science Psychometry and clairvoyance therefore, afford strong proofs of rebirth.

I am indebted to L. Narrain Das Khanna, Honorary Secretary, the "Previous Life Research Society", Guru Bazar Amritsar, for favouring me with copy of his address to Dr. Radha Kumud Mukerji, M.A., Ph.D., of the Lucknow University, on the occasion of the Previous

Life Research Conference, presided over by the Doctor, together with his Presidential address.

L. Narain Dass has mentioned the instance of two girls, who afford instances of the memory of previous births, one of them being Devi Gita Moorti Ji and the other Mohindra Kumari alias Chand Rani.

I refer to them in the words of L. Narain Das :—

“Her father (father of Gita Moorti Ji) Pt. Devi Dutt Sharma was accustomed to read the Holy Gita every day, when at the age of two, Kamlesh Kumari, the first name of the girl, used to sit in the lap of her father, and pronounce the shalokas of Gita in her broken language. She used to glance at the Gita as well. When at the age of $2\frac{1}{2}$ years, her father took her to Baghichi Piara Mal outside Lohgar Gate Amritsar, where the 108 Shri Swami Krishnanand was holding the discourses on Gita. The Swami Ji had narrated the story of an eight year girl at Allahabad, who could recite the verses of Gita beautifully. On hearing this Kamlesh Kumari felt excited and forced Swami Ji and the audience to hear her lecture on Gita, which she delivered as her first lecture, and deeply impressed the audience. Shri Swami Krishan Nand Ji presented to her some Hindi Books, Hindi Dharam Parshisht etc. which she fluently read to the astonishment of Swami Ji and all, even at that tender age, being a baby girl of $2\frac{1}{2}$ years only at that time.

After that she delivered lectures at Hardwar, Rishi Kesh, Ludhiana, Jandiala, Guru Har Sahai Mandi, Mukerian, Dharam Kot and Gujranwala etc.

By disclosing the following facts, I may say, that I do not boast and do not desire to enter into any discussion with regard to her reading Urdu etc., but leave it to the public to judge the facts, for themselves, on their merits as they please. I can safely say, that the baby girl Gita Moorti Ji read an Urdu Sign Board in Mandi Guru Har Sahai. She also read the two head lines of the Urdu Poster of Sanatan Dharam Sabh, Mukerian District Hoshiarpur, regarding their 50 years Golden

Jubilee in the presence of my humble self, and other gentlemen of repute. I do not want to examine the girl on this point, as it is a question of mood for her to read or not read any other language than Hindi."

"The other girl, Mohindra Kumari, alias Chand Rani 3½ years old died in Tango Burma on 15-10-39 and was reborn in Amritsar in May 1940. At the age of 3½ years she forced her present mother, to go the house of her previous parents. The girl went on insisting again and again, and teased her mother everyday to accompany her to visit her real house and real, "Jahai". It is rightly said, that persistence prevails and proved true in this case. At last the mother yielded, the baby led, and the mother followed her, to unknown destination. The baby girl took her mother from Mushki Mohalla passing through the various streets and blind corners, brought her mother in Kucha Beriwalla at the end of the street, before a house which she claimed as her own. When her previous life brother's wife, came from an adjoining house, on hearing her knocks and shouts at her door, the baby girl recognised her Jhai, and ferociously embraced her by clinging to her legs, and subsequently recognised her 20year's old son Sita, and other relatives and her belongings. She recognised the Gold Mutter Mala and the Photo of her dead body, saying that it was she herself who was sleeping. At the time of her death she had a great desire (Vashna) to see her brother S. Sunder Singh and his wife, who were not present at the time of her death, and perhaps that deep rooted *vashna* (desire) at the time of leaving her body in Burma, led her to be reborn in Amritsar, to meet her brother and his wife. The space does not allow me to narrate full details of both these baby girl."

In the Tribune of the 1st May, 1949, there is a news item of the date April, 29 :—

A five year old boy of Guroli in Ujjain District has claimed that he carries memories of a previous life, according to a report reaching here. The boy,

says the report, asked to be taken to a house in Agra, saying that he had lived with one Bherulal who owned a house and died there seven years ago. When taken to Agra he recognised the house and entreated to be allowed to live there.

It will not be impertinent to give here below an extract from the address of Dr. Radha Kumud Mookerji :-

“The doctrines of KARMA IMMORTALITY OF SOUL, AND TRANSMIGRATION ARE THE FUNDAMENTAL DOCTRINES OF HINDUISM? Nay, not merely of Hinduism, but also of the so-called great religions which supposed to be opposed to Hinduism, namely Buddhism and Jainism. In fact, a keen student of Indian thought will be forced to the conclusion that Indian thought distinguishes itself from all other systems of Thought and Culture in the world by three fundamental Doctrines I have referred to above. But perhaps we may probe our analysis more deeply into Hindu Thought and shall find out that those three Doctrines themselves spring from a more fundamental root in the entire Hindu view and philosophy of life.

The position may be put briefly as follows :—

Man is always seeking what is real, true, and everlasting and is always for avoiding and shunning the unreal, the False, the Illusory and the Evanescent. Every individual is seeking the happiness which is not for a moment but which will last for ever. The happiness that is for a moment is only an appearance of happiness. In reality, it is its opposite, SORROW. Thus what contains in life is something that is lasting that which is REALITY, TRUTH or IMMORTALITY. There is, therefore, a natural inner inherent and irresistible urge in mortals towards immortality.

It is like the urge of water confined in the U TUBE to reach up to the light of its source as it is released, to rise up to the height from which it has descended.

Every individual is an emanation from the Divine and is destined to be merged back in the DIVINE. Until he is thus merged back in the Divine; in whom he attains his fulfilment and fruition. Till this self-fulfilment is achieved, there is no end to his life and to his struggle.

The question is, ARE WE LIVING THE LIFE THAT AND FRUITAGE? No; we are living life on principles that are contradictory to this supreme purpose of life, the mission with which it is charged by the DIVINE or the COSMIC LAW. We are all running after the unreal for the real the shadow for the substance, the phantom for the solid, the evanescent for the EVER-LASTING. Man must cultivate the Deathless in order to CONQUER DEATH. He must give up pursuit of things that are perishable and concentrate on the pursuit of the IMPERISHABLE.

IT WAS THE BUDDHA'S KEEN understanding of the passing shows of life that gave a turning point in his life as prince. The Buddha was born a prince and grew up to be a prince among them. But we must understand the SADHNA, the STRUGGLE, SACRIFICE AND SUFFERING that he had undergone in the pursuit of the fundamental truth of life that dawned upon his sensitive soul which was not clouded by the pleasures of the palace in the midst of which his life was planned by his parents who were afraid of his coming renunciation. But no artificial barrier could stand against the predestined course of the spiritual progress of a superman life Gautama. He saw through life and all its vanities and shows which are devoid of any significance. He saw early in his life that the FUNDAMENTAL FACT OF LIFE was death. While his father so arranged the incidents of his life that no sight of its ills should ever come to his notice, he forgot that it was man that merely proposes, but it is God who disposes. One day in his drive through the thoroughfares of his native city of KAPILVASTU, his eyes fell upon the sorry spectacle of a man stricken down by illness and lying unattended on the roadside. He asked his driver what was the

meaning and mystery of that strange sight of a man, The driver told him atonce that it was the commonest sight of light, for all life is subject to illness. The next day his drive to the city brought to him the spectacle of an old decrepit and disabled man walking on crutches and limping. The Buddha stood against at the sight of this suffering and asked his driver what it was about. The driven naively answered : Why ? Do not you know that you and I are treading the same road that leads to this inevitable condition of age and infirmity ?" The Buddha became more pensive at this second instance of disillusionment in life. The next day the climax was reached in the Buddha's casting his eyes upon a corpse that was being carried along the road. The question he put to the driver brought to him his ruthless answer that all human beings will have the same end. On the last day of these Heaven appointed pleasure-drives of the Prince, the Buddha lighted upon a visible example of the solution of the mystery of life in the countenance ablaze with the inner glow of highest knowledge attained by him. The driver answered his accustomed question by assuring him that it is by the mortal dedicating himself to the yursuit of the SUPREME REALITY AND HIGHEST KNOWLEDGE that he can cross the ocean of MORTALITY on to the SHORES of the IMMORTAL AND THE ETERNAL.

Reincarnation : Some More Cases.

Ever since Reason dawned in the minds of mankind, the one eternal question among spiritualists and those whom we would rather term 'dreamers' has been and will be for ever : "Is there Reincarnation ?" Cases recorded the world over, and these are admittedly a few, point to the strong probability of a positive answer. Such instances, which have the backing of incontrovertible proof, are worth recounting.

During the year 1907, a certain Mr. Carter was stationed at Aldershot in the Royal Irish Rifles. Members of his Company were surprised to hear him speak to

himself in sleep in German. Quite naturally, his associates took him to be a German spy, and, as a result, he underwent a gruelling question-time before his commandant. Carter swore that he couldn't even spell German. After two years, in 1909, he was dispatched to India and from there to Maymyo in Burma. He was found to be sleep talking again, this time in Burmese.

One day, he sank into unconsciousness and remained in this state for 19 days. During one week, thrice his wrists and hands swelled abnormally and his tongue was lacerated and raw. Baffling diagnosis, he was packed off to Darjeeling, where he was under the observation of Sir Frederick Treves. Here, he would break into a flood of Burmese and the doctors attending on him, being Indian and naturally superstitious, believed that the patient must have been a Burman in his previous birth, now reincarnated as an Englishman. A strong proof of this theory was subsequently supplied by Carter himself when later, he invalided out to England, where he recovered and stated that as he could remember of his dreams, he found himself chased out of a temple by a mob of saffron-clad Burman monks armed with fearsome 'dahs'.

Carter could not talk a syllable of Burmese in his wakeful state though in sleep he could reel off bucket-fuls of that. The only plausible theory is that he must have lived his 'past' life in Burma and committed some act, held irreligious by Burman priests and so carried the 'residue' over to his present span, which expressed itself in his sleep-talking malady.

Another case on record and more thrilling too : C.F.S. Hill of Carding, while still in school could describe with pin-point precision and graphically, at about Brazil and other South American countries the customs and manners of the natives. Further he had recurring dreams that in his previous existence, he had lived in South America and was killed by the jungle tribesmen there.

After school, he got a job on the Royal Mail steamers plying between South America and Britain and this gave him many chances to trek across the places he dremt about. These places seemed curiously, though certainly familiar to him and he could roam about towns like Rio de Janeiro. Snatos and Buenos Aires, anticipating names of streets and localities even before he got anywhere near them.

During the voyage, a Danish traveller and author, who boarded his steamer at Santos, happend to meet him on board, gave him a long and startling stare and hustled him into his own cabin, "How are your nerves?" asked the Dane.

"Better than ever", replied Hill truthfully.

"I have a shock for you", continued the Dane "But don't say you waren't warned".

So saying the auther opened a box, put his hand in took out an object and placed it before Hill. It was a human head, but awfully shrunk. The head was hairless but otherwise quite will preserved. Hill could plainly see that the head carried his own face, down to the most minute detail:

"This is one of my trophies, obtained from the head-hunters of the Amazon," proceeded the Dane. "reduced in size, a process that only the natives know about".

Hill was speechless. So his dreams were something after all.

Does this point to the possibility of reincarnation ?

Another instance, none-the-less interesting : A few years ago, a lady, Ada McLaren, of Torrington Square, London, probably having more time on her hands than she could do with, consulted a Hindu seer about her past. The seer stated, "In your past life, you were born as the daughter of an Assyrian merchant and secretly

loved a man called 'Merom-of the-Oasis.' But your romance was nipped early and you were forcibly married to a Roman legionary of Jerusalem. Enraged, you swore that you would kill the person for scotching your first love affair, but accidentally killed your lover in the fact

The lady must have had a hearty laugh at all this just then. But not for long as the events will bear out anyway, she wrote this episode out as a novelette and had it published.

Barely two days after the date of publication, a young man came to her by appointment. No sooner she saw him, she had a feeling he was her Merom-of the-Oasis. The young man said that he had been in China as a child where facts about his reincarnation had been told him by a Buddhist priest. This, said he, he had written out then and there. So saying, he produced a manuscript faded and age-worn. Going through the contents, the lady found, to her intense amazement that his account tallied, down to the last detail, with the enumerated in her book, with the one natural difference that his version had been told from the angle of the disappointed lover. As if this were not enough the young man had also called the lover in his story Merom-of-the-oasis !

So, there's something in reincarnation after all !

And yet another case, if further proof be needed. In 1933, a fifteen year old daughter of an engineer in Budapest, Iris Farczady by name, was seriously down with 'flu. No sooner had she rallied out of the disease, a startling change came over her, She had lost the use of her native Hungarian tongue and spoke in fluent Spaniard ! She kept on repeating in Spanish, "I am a Spaniard and my name is Senora Lucia Altarede Salvio. I married a working man near Madrid and have fourteen children. When I was forty years old, I remember dying following an illness. This country (Hungary) is new and foreign to me. I don't know how and why I am here."

Her parents were forced to learn Spanish and teach

her the Hungarian language. The young girl could roll off Spanish songs by the dozen, cook any Spanish dish at a pinch and describe Madrid, street by street. And all those, while she had never been outside Hungary ! she firmly refused to acknowledge her Hungarian parents and asserted her family was in Madrid.

It is impossible to explain away this strange phenomenon in any way, except by the acceptance of the strong possibility of reincarnation.

The following appeared in the daily 'Tribune' Ambala Cantt., Punjab in its issue of January, 13, 1952, Sunday :—

Did Bernard Shaw's Spirit Come Back ?

Can the dead speak to the living ? Two eminent men, H W Austen, editor of "Psychic News" and Professor J. B. S Haldane, one a believer, the other a sceptic, argued the issue here.

This is a report on one of the most astonishing claims ever to be made on behalf of the movement—that two well-known spiritualists have carried out detailed discussions with Bernard Shaw.

The two women concerned are Geraldine Cummins, medium and author, and her friend, Miss E.B. Gibbes, who has since died.

This report on their 'discussions' with Shaw is presented without comment.

Two women sat at table in a house in Chelsea. One held a pen poised over a rack of paper, After a while the pen began to write.

And the woman holding the pen--Geraldine Cummins, 'automatic-writing medium' - claims that the words written by the pen were dictated by the spirit of George Bernard Shaw in answer to questions posed by her

companion, Miss E. B. Gibbes.

Shaw, who died in November, 1950, firmly believed he closing his eyes on the world for ever. His view was that after death he would be absorbed into what he called the 'Life Force' and that particles of his personality would be used to provide the essence of future generations.

BEARDED FACE

The pen Begins To Write

First movements of the pen made a number of dots on the paper. Slowly the dots developed into a miniature sketch of a bearded face.

Underneath this face the medium's pen wrote : "The late lamented G. B. S. still masked by his beard."

Miss Cummins says she did not know, before the seance, that her friend was going to ask questions about Shaw.

But, interrupted occasionally by carol singers gathered outside the window the pen began to write. Spiritualists claim that what was written is in the style of G.B.S.

For some of the phrases used, this belief might be justified—though I doubt if this could be true of the 'message' taken as a whole, I leave Shavian reader to judge for themselves.

The message, written in a continuous flow without spaces between words, began :

"Bernard Shaw," I am told that no defunct soul is permitted to appear among Spiritualists unless he utters or signs his name. But you have no means of finding out whether the writer of these lines is that scoundrel, Bernard Shaw.

"I may be an impersonation, I carry with me an identity card."

Miss Gibbes then said, "I thought you might like to hear some comments made about you by Lady Astor and reported in the Press "

The pen replied, "Lady Astor ? Do you know her ? She would discuss me with reporters. She was my very good friend so I have no doubt she is trying to palm off an invented Bernard Shaw on the public one invested with amiable attributes and the possesor of many vlrtnes coyly hidden because the deceased Shaw was, of course, at heart, a shy and modest man who nevertheless loved his fellowmem.

"He did nothing of the sort."

"He thought them—no I shall be too scurrilous if I tell you what this ancient's opinion is of mankind generally "

Miss Gibbes then asked if he would like to hear of the discussion about his Will.

SIKHBOOKCLUB.COM

THE LANGUAGE

How Millions Could Be Saved

Again the pen moved jerkily across the paper.

"I could write a three-act play about the horror and shock experienced by members of my public at having conserved my fortune in such a way it may serve a fine purpose that eventually benefits all the younger generation of Britons "

Miss Gibbes objected, "But all printing presses, typewriters, and books would have to be altered (A reference to shaw's wish to establish a new alphabet).

The pen replied, "If you take a long-term view of the reform that I hope will be achieved through my money, you will recognise that me alive. I want to die— to abolished. I have not the smallest desire to hop about my garden, my bag to bones held together with books and eyes, a living ignoble monument to a devilsh

sur geon's craft."

Miss Gibbes interrupted, and the pen wrote, "Patch, what did you say? I have had such dreams, girl. I dreamt that I was dead, and to my horror found that I was still alive."

The pen then demanded, 'Who in the name of..... where am I, madam?'

Told he was in a house at Chelsea, "Shaw" replied, Nonsense, I am in my bed at Ayot, and I am dreaming again.

Miss Gibbes assured the frantic pen that Shaw was three days dead. "According to the papers you said you wanted to die and you made yourself die."

THE CREMATION

'I was Aware of Tingling'

Her friend's pen replied: 'That was my joke madam, I recollect that at the hospital I said to some fool. 'Tell them Bernard Shaw is dead'—quite a correct statement.'

Two days later Miss Cummins says the pen began to describe the experiences of Shaw's spirit while his body was being burned at the crematorium, the previous day.

'I merely want to record for the benefit of future pilgrims who seek cremation that I—my mind, I suppose—became sensible of a tearing, a wrenching, a breaking, a snapping.

"For me the experience was temporarily agonising. But *tempus fugit*, as the small schoolboy says I was aware of a sudden tormenting tingling—as if my mind or brain was hot red hot. I called out—I heard no sound—yet my cry penetrated . . ."

The pen claimed that he called "Help—Charlotte—help."

Charlotte was the name of Shaw's wife, who died

seven years earlier.

"You no doubt will not believe me. But on my oath as a scalliwag Irishman, freedom from that horror came at once. I rose, I floated. My Charlotte drew me upwards, forwards, away from that dingy little crowd of mourners, away from the spreading net of their commonplace thoughts—up, up—the flight of the sea-birds, up away."

Then, it seems, the angels dressed him in a nightie. "The most millions of pounds in time are saved by such an alteration of the English language.

"Pounds represent labour—uncountable hours of labour will be cut of the lives of English people and leisure in abundance provided if my suggested reform of the language is accepted.

"But the English are, I fear, a congenitally mentally deficient race when it comes to their benefiting themselves. They reject all the offers of a life ameliorated by the use of common sense."

The pen faltered at this point as another group of carol-singers burst into song. Then :

"No, it, makes me angry when I think of the opposition."

Here the pen became gallant.

"I do not know your names." I shall have to christen you, I presume, as I should like to call again and discuss these matters more fully than I may now.

"Mrs. and Miss X are titles that will at least flatter you. For X is the unknown quantity and women only remain attractive to the average man long as they are X, the Unknown.

The writing concluded : 'I remain"

"What do I remain ?

"An unknown quantity also; for I have been deceived, cheated out of that oblivion that was my sole request at

the end of my life."

Its sound disturbed the pen as if wrote the signature "G. Bernard Shaw," and the first attempt at the surname was scribbled out "

Spiritulists who firmly believe that these remarks were written by the ghost of Shaw consider this an interesting seance. They say ; "It demonstrates the advance and the acclimatisation of Shaw to life in the spirit world.

They get this idea from Miss Cummin's claim that she communicated with Shaw only three days after his death.

AN ORDER

Then He Thought he was Dreaming

At that time, in the middle of a seance with Miss Gibbes the writing changed suddenly, and this sentence appeared on the paper :

'Is that Patch ?'

Patch is the surname of Shaw's secretary. The automatic writing continued.

"Woman, drive that tormenting nurse away. She is hand in glove with the doctor trying to keep undignified and self-humiliating experince," said the scribbling pen.

The following April the pen wrote, in what Miss Cummins believes to be the workds of another spirit that "that horried old man Shaw" had flung out a challenge to a debate, and that he would like to write a "last preface" to tell mankind "the awful truth—that they don't die at once they die in pieces."

Meetings with His Old Friends

The pen then then described a reversed question mark. Then :

"I, G. B. S., am that reversed question mark. all my questions are like a motor-car in reverse gear. I am, therefore, colliding with quite a number of estimable individuals here who keep assuring me of my immortality.

"Even my dear wife asserts that as she is still very much alive and as Aunt Bo and Sidney (presumably Sidney and Beatrice Webb) are in the same condition of robust health, they have come to the conclusion that, though the statistics are somewhat staggering, their lives are to outlast the stars.

"I replied to my friend Sidney that if he thinks he is going to outstar the stars, outstar the oldest of Methuselahs, the Ancient of Days, he is very much mistaken.

"Unfortunately, when soon through mental, decomposition he, Sidney Webb, is annihilated, he will not BE for me to triumph over and say, 'I told you so.

"I have a request to make. May I consider deeply a letter to be sent to men generally which is to tell them of the serious and grave fact that death does not kill? But the worms have it in the long run! I don't mean the earth-worms! There is another kind of worm of maggot that destroys all memory. Mine, for instance, is greatly impaired."

The automatic writing, after suggesting that Shaw, his wife and the Webbs would at one moment dive into the infinite sea of nothingness, went on.

There our particles will be amalgamated again, not to produce the same Shaws or Webbs but dozens of other beings, thieves, university dons, poor priests, atom bomb scientists, whores all sorts of people may and will acquire bits and pieces of Webb, Shaw and Co—three Fabians who stirred up a lot of trouble when they were alive. So they are going to be counted out—

as in a boxing ring—for ever ! They were too good to be true ; Only what is eternal is true. G.B.S."

Was it the spirit of George Bernard Shaw who wrote those words ? Or was it phantasy in the minds of two women, sitting alone in a house in Chelsea ?

Do these writing give evidence of eternal life, of the possibility of conversing with the dead ?

Or is the whole thing a lot of childish nonsense ?

It is for you, the reader, to judge. —R.N.

CHAPTER VI

Karma—Divisions of

The Hindu writers have divided the sources of Karma into three classes (1) Thought ਚਿੰਤਨ (2) Desire ਕਾਮਨਾ and (3) Action ਕੇਸ਼ਣਨਾ. In Guru Granth Sahib,¹ Bhagat Trilochan has enunciated in the following couplets that the desires also that a man entertains, determine his next birth :—

ਅੰਤ ਕਾਲ ਜੋ ਲਛਮੀ ਸਿਮਰੈ, ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ।

ਸਰਪ ਜੋਨ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ।

ਅੰਤ ਕਾਲ ਜੋ ਲਛਮੀ ਸਿਮਰੈ, ਏਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ।

ਸਰਪ ਜੋਨ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ।

“He who recalls wealth (at the time of his death) he will have the next birth as a snake.” This thought as a kind of *Karma* has been put so beautifully, by Guru Gobind Singh Ji in his words :—

ਕਾਮ ਕਰੋਧ ਹੰਕਾਰ ਲੋਭ ਠਹ ਮੋਹ ਨਹ ਮਨਿ ਸਿਉ ਲਿਆਵੈ ।

ਤਬ ਹੀ ਆਤਮ ਤਤ ਕੋ ਦਰਸੈ ਪਰਮ ਪੁਰਖ ਕਹ ਪਾਵੈ ।

ਕਾਮ ਕਰੋਧ ਹੰਕਾਰ ਲੋਭ ਠਹ ਮੋਹ ਨ ਮਨ ਸਥਿ ਲਯਾਵੈ ।

ਤਬ ਹੀ ਆਤਮ ਤਤ ਕੋ ਦਰਸੈ, ਪਰਮ ਪੁਰਖ ਕਹ ਪਾਵੈ ।

If a man does not allow Kam (cupidity) Karodh (anger), Hankar (Ego) Lobh (Greed) and Hath (Obstinacy) to enter his thoughts (mind the seat of thought) then alone, can he feel the essence of the Atma and attain the *Parm Purkh* (Parm Atma) the highest person.

¹Bhagat Trilochan, Rag Gujri.

Karma according to time, past and present is put in three classes (1) *Sinchat* or accumulated acts, (2) *Prarabdh* or *Pralabdh* or the *Karma*, which has determined the birth of our present life, status, joys and sufferings and (3) *Agami* or *Kiryaman*, the *Karma* which is being performed in the present.

The words of Krishna, in this connection addressed to Arjan, resound in our ears :—

ਬਹੁਨਿ ਮੇ ਵਯਤੀਤਾਨਿ ਜਨਮਾਨਿ ਤਵ ਚਾਰਜੁਨ ।

बहूनि मे वयती तानि जनमानि तव चारजुन ।

O Arjan, you and I have seen many births (Gita 4-5). Man has been through many births, the mass of his acts thus formed by the accumulations is called *Sinchat Karma*. Out of the Past *Karma*, the portion with which we have been started by *विषाङ्ग* (God's faculty, which awards the fruits of *Karma*, in this life, are called *Pralabdh* or *Prarabdh Karma* and they have begin fructifying. *Agami* or *Kiryaman* or *Vartman* acts are those which we are performing now.

The general belief of the Hindu Philosophers is like the Buddhists that an act once done, will never cease dogging the doer for howsoever long course of births, until it has spent its force in subsequent births. The hand of man can not stop running its course.

ਆਵਸਯਮੇਵ ਭੋਕਤਵਯੋ ਦਤ ਕਰਮ ਸੁਭਾ ਸੁਭਸ ।

ਨਾਭੁਕਤ ਕਸ਼ੀਯਤੇ ਕਰਜ ਕਲਪਕੋ਽ਸ਼ਤਰਮੈਂ ।

आवस....भोक्तवए दत करम सुभा सुभस ।

नाभकत कशीयते करेय कलपकोऽशतरमै ।

Without eating the fruit thereof the force of *Karma* is not exhausted ; what to say of one birth, even if millions of years expire the power of *Karma* subsists, until the resultant fruit thereof has been tasted:

In one life, only a fraction of the pile of one's Karma due to previous births, is exhausted. the major portion remains in reserve to go with the soul in its journey onwards to the arena of future births, because, a person in one life, can have occasion, or occasions to contract only, a few of those, who were associated with him in the past lives and with whom he has to square his accounts in this life. If all of them are not born simultaneously and all of them have had no occasion to meet him and to pay or take the balance due from or to him, future rebirth is something certain. What the idea of the Sikh Gurus on the subject is, will be dealt with in a separate chapter. Here we have only, to set forth the different kinds of *Karma*, with reference to time.

The future births according to the Hindu Philosophy are necessitated by the fact that to man, a short span of life—generally not more than 100 years, is allowed and this is much too short for all the accounts to be settled. Hence, the large balance is taken over to be lived out in the next birth or births.

The learned author of *Karamwad aur Janmantar*, put three classes of Karma in another passage, in the apt language :—

Sinchat Karma is like a new fruit, unfit as yet to be taken ; *Prarabdh Karma* is the ripe fruit, to be eaten. The result of *Prarabdh Karma* according to the Hindu Philosophy has to be undergone in this life :—

पूतवप वरमनं डेगादेव दसये ।

प्रारब्ध कर्मनां भोगादेव दसये ।

Prarabdh Karma has been likened to an arrow, which has been aimed at ; just likewise, the result of where has left the bow, just as the arrow has to strike *Prarabdh Karma* will have to be suffered or enjoyed.

Patanjali Rishi in his yog Shastra, has in order to explain the connection between the acts done in one birth and the fruits thereof in the next, divided the doings of

every man into 3 classes (1) virtuous ; (2) evil and (3) Mixed. The man at the time of his admission into new life, carries, with him, the desires according to the class of the deeds, to his credit or debit side.

Karma in one birth and the enjoyment of the fruit thereof in the next, may be separated by thousands of years or miles or climes but *sanskar* and memory constitute the connecting link.

It might have been noticed from what has been stated herein, that the general view of the Hindu Philosophy is that consequences of an act once performed, can not be averted. The same and much stronger is the theory of the Buddhist Philosophy. This is bound to lower the spirits of erring humanity, struggling in the midst of things, mundance, to rise to higher levels ; for, where is the room for an encouragement for meritorious deeds, if the previous *Karma* will never, allow us a respite ; may it be for thousands of years ? The message of the Sikh Gurus is most heartening on this subject, and will be discussed in Chapter XI.

CHAPTER VII

Fruits of Karma

The general principle of the *Karma* philosophy is contained in the saying "As you sow ; so shall you reap." Pleasure goes with virtuous deeds and pain with evil acts. The fruit of Pun (good deeds) is happiness and that of Pap (sin) is sorrow.

In Bara mah Majh (Mohalla) V) in Sri Guru Granth, Guru Arjan as working principle of life observed :—

ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣ ਕਰਮਾਂ ਸੰਦੜਾ ਖੇਤੁ ।

ਜੇਹਾ ਵੀਜੈ ਸੋ ਲੁਧੈ ਹਰਮਾਂ ਸੰਦੜਾ ਖੇਤ ।

As you sow, so shall you reap ; this life is a field where-in *Karma* is sown.

Naturally therefore, the fruit will correspond to the seed.

In Sri Rag Mohalla 5 (Sri Guru Granth Sahib) he again observes :—

ਕਰਮ ਧਰਤੀ ਸਰੀਰੁ ਜੁਗ ਅੰਤਰਿ ਜੋ ਬੰਦੈ ਸੋ ਖਾਤਿ ।

ਕਰਮ ਧਰਤੀ ਸਰੀਰ ਜੁਗ ਅੰਤਰ ਜੋ ਬੋਧੈ ਸੋ ਖਾਤਿ ।

From the soil of body, a man reaps, what he sows.

In War Asa (Mohalla 1) again we read :—

ਫਲੁ ਤੇਵੇਹੋ ਪਾਈਐ ਜੇਵੇਹੀ ਕਾਰ ਕਮਾਈਐ ।

ਫਲੁ ਤੇਵੇਹੋ ਪਾਈਐ ਜੇਵੇਹੀ ਕਾਰ ਕਮਾਈਐ ।

"As you work (sow), so shall you pick the fruit."

In Shantpurva (201—203) of Mahabharat, we come

across the passage :—

ਯਥਾ ਯਥਾ ਕਰਮ ਗੁਨੰ ਫਲਾਦਥੀ ਕਰੋਤਯੰ ਕਰਮਫਲੇ ਨਿਵਿਖਸਤ
 ਤਥਾ ਉਪਾਯੰ ਗੁਨ ਸੰਪ੍ਰਯੁਕਤ ਸੁਖਾਸੁਖੰ ਕਰਮਫਲੇ ਭੁਠਮਤਰੰ ।
 ਯਥਾ ਯਥਾ ਕਰਮ ਗੁਨ ਫਲਾਰਥੀ ਕਰੋਤਯੰ ਕਰਮ ਫਲੰ ਨਿਵਿਖਸਤੰ ।
 ਤਥਾ ਉਪਾਯੰ ਗੁਨ ਸੰਪ੍ਰਯੁਕਤ ਸੁਖਾ ਸੁਖ ਕਰਮ ਫਲੇ ਭੁਨਮਤਰਮ੍ ।

Rendered into free English it means that the personality which desires for fruit attains to good, or bad fruit, according to the quality of the deeds.

“A man enjoys or suffers the result of his good or bad deeds.”

Guru Nanak himself in Sri Rag Mohalla 1, has laid emphasis upon this aspect of the *Karma* philosophy, for says he,

ਜਗਾ ਰਾਧੇ ਤੇਹਾ ਲੁਣੈ ਬਿਨੁ ਗੁਣ ਜਨਮੁ ਫਿਟਾਸੁ ।
 ਜੇਹਾ ਰਾਖੇ ਤੇਹਾ ਲੁਧੈ ਬਿਨੁ ਗੁਣ ਜਨਮੁ ਵਿਧਾਸੁ ।

“As one sows, so shall he reap ; this life goes to ruin without merit (meritorious deeds).”

General consensus of opinion among the Hindu writers, has been that the deeds done in the present life, do not bear fruit in this life ; they fructify in the next. In “*Karamwad aur Janmantar*” this question has been answered in the following words :—

“The simple answer of this question is that it does not bear fruit in the present life ; it does so, in the next. For this reason the acts done so, in the present life are known as ‘Agami’ (of future) also.”

The Sikh religion on the other hand, as we can gather from the word in Sri Guru Granth and traditions, lays down that by giving up the life of Kam (cupidity), Karodh (anger), Lobh (Greed), Moh (doting affection) and Ahankar (Pride) ; by devoting oneself to the service of the Guru ; by inspiration derived from the constant company of Sadhus and Saints and by the ceaseless memory and contemplation of his name, the deeds begin

to bear fruit in this very life, counter-acting the effect of the past sins.

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮਦ ਖੋਏ, ਸਾਧ ਕੈ ਸੰਗਿ ਕਿਲਬਿਖ ਸਭ ਧੋਇ ।

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮਦ ਖੋਏ, ਸਾਧ ਕੇ ਸੰਗ ਕਿਲਿ ਬਿਖ ਸਭ ਧੋਏ ।

(Rag Gauri Mohalla 5)

If a man giving up the inebriation of Kam (cupidity) Krodh (anger), Lobh (Greed) resorts to Sat Sang (company of saints), all the sins are washed off.

ਸਤਿਗੁਰ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ।

ਸਤਿਗੁਰੁ ਸੇਵ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ।

One gets happiness, always serving by Sat Guru

(Majh M. 3).

ਕਹੁ ਕਬੀਰ ਜਿਸੁ ਸਤਿਗੁਰ ਭੇਟੈ ਪੁਨਰਪਿ ਜਨਮਿ ਨ ਆਵੈ ।

ਕਹੁ ਕਬੀਰ ਜਿਸੁ ਸਤਿਗੁਰੁ ਭੇਟੈ ਪੁਨਰਪਿ ਜਨਮੁ ਨ ਆਵੈ ।

“He who has found (and served) the Satguru says Kabir, will not be liable to rebirth.”

(Asa Kabir—Sri Guru Granth)

ਤਵ ਗੁਨ ਕਹਾ ਜਗਤ ਗੁਰਾ, ਜਉ ਕਰਮੁ ਨ ਨਾਸੈ ।

ਸਿੰਘ ਸਰਨ ਕਤ ਜਾਈਐ ਜਉ ਜੰਬੂਕੁ ਗ੍ਰਾਸੈ ।

ਤਕੁ ਗੁਣ ਕਹਾ ਜਗਤ ਗੁਰਾ, ਜੋ ਕਰਮੁ ਨ ਨਾਸੈ ।

ਸਿੰਘ ਸਰਨ ਕਤ ਜਾਇਐ ਜੋ ਜੰਬੂਕੁ ਗ੍ਰਾਸੈ ।

‘What is the good of the Jagatguru’ if Karma is not destroyed ; why should a man take the shelter of a lion if a jackal devours him up ?

(Bhagat Sadna Bilawal—Sri Guru Granth)

ਸੁਣਿ-ਸਾਜਨ ਮੇਰੇ ਮੀਤ ਪਿਆਰੇ, ਸਾਧ ਸੰਗਿ ਖਿਨ ਮਾਹਿ ਉਧਰੇ ।

ਕਿਲਿ ਵਿਖ ਕਾਟਿ ਜੋਆ ਮਨੁ ਨਿਰਮਲੁ

ਮਿਟਿ ਗਏ ਆਵਣ-ਜਾਣਾ ਜੀਉ ।

ਸੁਨ ਸਾਜਨ ਭੇਰੇ ਸੀਨ ਪ੍ਧਾਰੇ ਸਾਥ ਸੰਗ ਖਿਨ ਸਾਹਿ ਉਧਾਰੇ ।

ਕਿਲ ਵਿਖ ਕਾਟ ਹੋਆ ਮਨ ਨਿਰਮਲ ਸਿਟ ਗਏ ਆਵਣ ਜਾਣਾ ਜੀਆ ।

Listen O dear friend ! One gets salvation in the twinkling of an eye in *Sadh Sang* (company of saints). Sins are cut up; mind become pure and transmigration comes to an end. (Majh Mohalla 5, Sri Guru Granth)

ਨਾਮ ਅਵਖਧੁ ਜਿਨਿ ਤੇਰੈ ਪਾਇਆ ।

ਜਨਮ ਜਨਮ ਕਾ ਰੋਗ ਗਵਾਇਆ ।

ਨਾਮ ਅਵਖਧੁ ਜਿਨ ਜਨ ਤੇਰੈ ਪਾਯਾ ।

ਜਨਮ ਜਨਮ ਕਾ ਰੋਗ ਗਵਾਯਾ ।

Whichever servant of yours has obtained the medicine of Nam (Name of God together with His attributes); he has been cured of the diseases (effects of Karma) of his numerous previous births.

(Majh Mohalla 5, Sri Guru Granth)

ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ ਸੁਣਿ, ਸਭ ਖਾ ਨੋ ਕਰਿ ਦਾਨ ।

ਜਨਮ ਕਰਮ ਮਲੁ ਉਤਰੈ ਮਨ ਤੇ ਜਾਇ ਗੁਮਾਨੁ ।

ਹਰ ਕਾ ਨਾਮ ਧਿਆਏ ਸੁਨ, ਸਭਨਾ ਨੀਂ ਕਰ ਦਾਨ ।

ਜਨਮ ਕਰਮ ਮਲ ਉਤਰੈ ਮਨ ਤੇ ਜਾਏ ਗੁਮਾਨ ।

"Repeat God's name and hear it (repeated) give charity to all ; then the pollution of the *Karma* of births will disappear and pride will go away from the mind."

(Baramah, Majh Mohalla 5 Sri Guru Granth)

ਨਿਰਮਲ ਉਦਕ ਗੋਵਿੰਦ ਕਾ ਨਾਮੁ, ਮਜਨੁ ਕਰਤ ਪੂਰਨ ਸਭਿ ਕਾਮ ।

ਨਿਰਮਲ ਉਦਕ ਗੋਵਿੰਦ ਕਾ ਨਾਮ, ਮਜਨੁ ਕਰਤ ਪੂਰਨ ਸਭ ਕਾਮ ।

The name of Govind (God) is pure water, by a bath in which, all the desires are fulfilled.

(Gauri Mohalla 5, Sri Guru Granth)

ਪਾਵਨ ਨਾਮੁ ਜਗਤ ਮਹਿ ਹਰਿ ਕੋ,

ਸਿਮਰਿ ਸਿਮਰਿ ਕਸਮਲ ਸਭਿ ਹਰੁ ਰੇ ।

पावन नाम जगत में हर को सिमर सिमर कसमल सब हर रो

The name of God does purify in this world, repeat the same and destroy all the sins.

(Gauri Mohalla 9, Sri Guru Granth)

In the life of the fifth Guru (Sri Guru Arjan) the Raja of Mandi, adopted a life of virtue and devotion to the Name of God, under the influence of Bhai Kalyana and he came to enjoy the Sadh Sangat at Amritsar in the presence of the Guru himself. One day he heard the following passage read out from Sri Guru Granth :—

ਲੇਖੁ ਨ ਮਿਟਈ ਹੇ ਸਖੀ ਜੋ ਲਿਖਿਆ ਕਰਤਾਰਿ ।

लेख न मिटही हे सखी जी लिखया करतार ।

“O friend ! the writing written by God, can not be erased”. He was set thinking. “What is the good said he to himself of virtuous deeds if the Karma must run its course.”

The Guru read his mind. A few days after, he took him out for sport. It so happened, that the Raja was left all alone and came to a village, where a family of sweepers was in mourning. On seeing the Raja, they all stood up and began to hail him as the person who had been buried the day before. A woman ran to him as his wife and the striplings wanted to clasp him as their father. The Raja stood as the picture of embarrassment though he did deny their claims in a faltering tone. While this squabble was on, the Guru also came there and inquired what the row was about. On knowing the nature of the dispute, he directed the family to have a look into the grave, where were consigned the remains of their dead relative. They did so and found the corpse alright. The Raja was released but there appeared to be something struggling in his heart. “Nay but O Satguru” burst he at last, “I did see all the claimants then there in the dream overnight and I do remember a life having been lived among them, do unravel the mystery”. “The deeds before your conversion, O Rajah” replied the master, must have borne a fruit of rebirth in a sweeper family and a life among them, but subsequent

life of merit, virtue and devotion has resulted in setting at naught all of thy past sins and a dream was the only remnant of a long life which thou shouldst have lived otherwise.

In the ancient Indian lore, the stories of Raja Dasrath and Sarwan; Savitri and Salvahan and Dhru Bhagat, point in the same direction.

Raja Dasrath killed Sarwan, who was the sole support of his blind parents. The old people pronounced a curse that he too would die of the pangs of the separation of his son. So when Rama was banished to forests, Raja Dasrath could not survive the shock and died.

Savitri married Salvahan against the advance of Narad, who told her that the prince was to be short lived. She at once, devoted herself to contemplation on God with such good result that her husband came to life after death.

Dhru was a prince but his step mother who had a great influence over his father, did not allow him a place near the Raja. He hid into forests and performed such austerities that as a result thereof he attained a deathless status and is now the Polar Star.

It is therefore, legitimate inference that *Karma* of a particularly meritorious king as pointed out above, does bear fruit even in this life.

Kaladhari Persons

I may however, point out here, though, I will have to dwell on this topic, more fully, elsewhere, that there are personages blessed with an extra ordinary share of God's Light and Grace, who may well be styled as sons of God, who are not governed by the law of *Karma* as they like their father in Heaven are above the limitations of the Rules of the universe and they come down or are sent to this mundane sphere, to guide the erring humanity and then having fulfilled the mission, go back to

Brahma.

Sri Ram Chander and Sri Krishan in India and Jesus Christ in the West, are looked upon in this light and claim is laid in full justice, for the Sikh Gurus—Guru Nanak to Guru Gobind Singh as having received their credentials from the Universal Brahma. For says not, Sri Guru Gobind Singh in Bachitttra Natak :—

ਮੈਂ ਅਪਣਾ ਸੁਤ ਤੋਹਿ ਨਿਵਾਜਾ, ਪੰਥ ਪਰਚੁਰ ਕਰਬੇ ਕਉ ਸਾਜਾ ।

ਜਾਇ ਤਹਾਂ ਤੈਂ ਧਰਮ ਚਲਾਯ, ਕੁਬੁਧ ਕਰਨ ਤੇ ਲੋਕ ਹਟਾਯ ।

ਏਹੈ ਕਾਜ ਧਰਾ ਹਮ ਜਨਮ, ਸਮਝ ਲੇਹ ਸਾਧੂ ਸਭ ਮਨਮ ।

ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਬਾਰਨ, ਦੁਸ਼ਟ ਸਭਨ ਕੋ ਮੂਲ ਉਪਾਰਨ ।

ਮੈਂ ਅਪਣਾ ਸੁਤ ਤੋਹੇ ਨਿਵਾਜਾ, ਪੰਥ ਪਰਚੁਰ ਕਰਬੇ ਕੀ ਸਾਜਾ ।

ਜਾਏ ਤਹਾਂ ਤੈਂ ਧਰਮ ਚਲਾਯ, ਕੁਬੁਧ ਕਰਨ ਤੇ ਲੋਕ ਹਟਾਯ ।

ਏਹੈ ਕਾਜ ਧਰਾ ਹਮ ਜਨਮ, ਸਮਝ ਲੇਹੁ ਸਾਧੂ ਸਭ ਮਨਮ ।

ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਬਾਰਨ, ਦੁਸ਼ਟ ਸਭਨ ਕੀ ਮੂਲ ਉਪਾਰਨ ।

(God says), I have exalted you to the position of my son; I have created you to propagate the Panth (Religion of the Gurus). Go ye there (to this Earth) exhort the people to refrain from evil deeds." "O ye Saints" (says the Guru) "it is for this purpose, that I have taken birth. do ye understand well; to spread the *Dharma* to uphold the righteous and to uproot the inveterate evil-doers".

Such personages, if they suffer wrongs at the hand of the humanity, they do so, not as a fruit of any past acts, but they set examples to be followed in the way of self-sacrifice for the sake of truth, justice, freedom and Dharma.

Karma—Desire—Thought and action Fruits

From desire to thoughts from thought; to Karma; from Karma to rebirth, are natural steps. In Sikh religion, the path of salvation (which will be discussed in fuller details, later on) by the repetition of name, with

a memory of the attributes of Wahiguru (God) is based, *inter alia* upon the principle that desires (ਕਾਮਨਾ) and thought (ਚਿੰਤਨ) should receive an orientation different from that to which the man under the influence of *Prakriti* is liable. The Gurus insist verse after verse and page after page that desires and thoughts must be purified as the essential condition—precedants, to all progress on the road to emancipation. They should be so attuned as to make the man assent with his inner heart, to what befalls him, as the best that the Divine Master has thought out for him.

The worldly man puts the questions which occur to most of us, now and then, as how he should be happy here and attain to the Brahma :—

ਕਿਨ ਬਿਧਿ ਕੁਸਲੁ ਹੋਤ ਮੇਰੇ ਭਾਈ ।

ਕਿਉਂ ਪਾਈਐ ਹਰਿ ਰਾਮ ਸਹਾਈ ।

ਕਿਨ ਬਿਧਿ ਕੁਸਲੁ ਹੋਤ ਮੇਰੇ ਭਾਈ ।

ਕਯੋਂ ਪਾਏ ਹਰ ਰਾਮ ਸਹਾਈ ।

How can we secure happiness ; how can we meet the universal soul, which protects us ?

The fifth Guru Arjan enumerates the good things of the world, which appeal to a mans' heart *e. g.*, wealth, property, position Ruling Powers, army and hosts of servants, and he rejects them all as the means of joy and happiness what does then the happiness consist in ? The answer by the Great Guru is :—

ਏਕੁ ਕੁਸਲੁ ਮੋਕਉ ਸਤਿਗੁਰੁ ਬਤਾਇਆ ।

ਹਰਿ ਜੋ ਕਿਛੁ ਕਰੇ ਸੋ ਹਰਿ ਕਿਆ ਭਗਤਾਂ ਭਾਇਆ ।

ਏਕੁ ਕੁਸਲੁ ਮੋਕਉ ਸਤਿਗੁਰੁ ਬਤਾਇਆ ।

ਹਰਿ ਜੋ ਕੁਛੁ ਕਰੇ ਸੋ ਹਰਿ ਕਿਆ ਭਗਤਾਂ ਭਾਇਆ ।

“One way of happiness have I been told by the Sat-guru”, whatever Har (God) does, the same is liked by his devotees”.

That the desires determine the next birth, is admitted as an axiomatic truth among the Sikhs. In Sri Guru Granth, Bhagat Trilochan in his verses emphatically, declares that the desires at the time of death (of course they are in a line with what the desires have been before) shape the future course of the soul in assuming a new body.

ਅੰਤਿਕਾਲਿ ਜੋ ਲਛਮੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ।

ਸਰਪ ਜੋਨ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ।

ਅਨੁਕਾਲ ਜੋ ਲਛਮੀ ਸਿਮਰੈ ਏਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ।

ਸਰਪ ਜੋਨ ਵਲ ਵਲ ਆਉਤਰੈ ।

'He who at the last moments of his life desires for wealth, he would reappear again as a serpent' (Trilochan Bhagat, Rag Gujri).

In Rag Maru Mohalla 3, Dhanasri Mohalla 1, Gauri Mohalla 5, Subi War Mohalla 3, Gauri War Mohalla 4, Maru War Mohalla 5, Bhairi Mohalla 5, Asa Mohalla 4, Bairari Mohalla 5, Maru Mohalla 1, Bhairi Mohalla 3, Ramkali Mohalla 5, Sorath Mohalla 5, Kanra Mohalla 4, Maru War Mohalla 3, we find that the Sikh Gurus enunciate an intimate connection between Karma and the fruits thereof. We give only the following instances :-c

ਜੋ ਇਛੈ ਸੋਈ ਫਲੁ ਪਾਵੈ, ਸਾਧ ਕੇ ਸੰਗਿ ਨ ਬਿਰਥਾ ਜਾਵੈ ।

ਜੋ ਇਛੈ ਸੋਈ ਫਲੁ ਪਾਵੈ, ਸਾਧ ਕੇ ਸੰਗਿ ਨ ਬਿਰਥਾ ਜਾਵੈ ।

(Gauri Mohalla 5)

He who resorts to the company of the saints all his desires are fulfilled (they are good desires of course).

ਜੋ ਇਛੈ ਸੋ ਫਲੁ ਪਾਇਸੀ,

ਪੁਤ੍ਰੁ ਪਨੁ ਲਖਮੀ ਖੜਿ ਮੇਲੇ ਹਰਿ ਨਿਸਤਾਰੈ ।

ਜੋ ਇਛੈ ਸੋ ਫਲੁ ਪਾਇਸੀ, ਯੁਤ ਧਨ ਲਖਮੀ ਖੜਿ ਮੇਲੇ ਹਰਿ ਨਿਰਤਾਰੈ ।

He will obtain his desires, son, riches, wealth all will join there and he will get salvation (if his desires are in unison with the wishes of the teachings of the Gurus).

We have already, referred to the story of Duni Chand of Lahore, who invited Guru Nanak to the Sharadh feast of his father. The Guru told him that his father was then, a wolf and that he was hungry and should give food to him. This being done, his father partook of the eatables and died but a voice as of his father spoke out and said that he became a wolf, because in his last moments, he had a particular desire.

In Brihad Aranyaka Upniashed (S. 21), it is stated:-
 "Verily that is his true form, in which his desire, is satisfied, in which the soul (Nam in Sikh Scriptures) in his desire in which he is, without desire and without sorrow." And in the same Upnishad (4-5) is laid down emphatically :- "As is his desire, such is his resolve ; as his resolve ; such the action he performs, what action (Karma) he performs ; that he procures for himself. Katha Upnishad is still more emphatic :-

"When are liberated all
 The desires that lodge in one's heart
 Then a mortal becomes immortal
 Therin he reaches Brahma" (6-14).

Similar is the teaching of Mundaka Upanishad :-

' He who in fancy froms desires
 Because of his desires is born (again) here and
 there"
 (3-2-2)

According to Buddha, sensations originate in the contact of the organs of sense with exterior world ; from sensations, springs a desire to satisfy a felt want ; a yearning, a thirst (trishna) to satisfy that desire, that comes the new being ¹

That thought (चिन्ता) does mould the character

¹Buddhism by T. W. Rays Davids.

for the next birth, can not be denied. Says Sri Guru Ram Dass in Sri Rag Mohalla 4 :-

ਜੋ ਮੋਹਿ ਮਾਇਆ ਚਿਤੁ ਲਾਇਦੇ ਸੇ ਛੋਡਿ ਚਲੇ ਦੁਖ ਹੋਏ ।

ਜੋ ਸੋਹ ਸਾਧਾ ਚਿਤ ਲਾਏਦੇ ਸੇ ਛੋਡਿ ਚਲੇ ਦੁ:ਖ ਹੋਏ ।

The persons, who concentrate their thoughts on Moh (inordinate affections) and Maya, they will leave them and at the end of their life, they weep over their fate.

On the other hand, the destiny of those who entertain good thoughts, is delineated in the lines :-

ਜੋ ਮਨਿ ਰਾਤੇ ਹਰਿ ਰੰਗੁ ਲਾਇ ।

ਤਿਨ ਕਾ ਜਨਮ ਮਰਣ ਦੁਖ ਲਾਭ ਤੇ ਹਰਿ ਦਰਗਹ ਮਿਲੇ ਸੁਭਾਇ ।

ਜੋ ਮਨ ਰਾਤੇ ਹਰ ਰੰਗ ਲਾਏ ।

ਤਿਨ ਕਾ ਜਨਮ ਮਰਣ ਦੁ:ਖ ਲਾਭਾ ਤੇ ਹਰ ਦਰਗਹ ਮਿਲੇ ਸੁਭਾਏ ।

They whose minds are dyed in His Love.

Their pains of birth and death disappear and they attain easily to the courts of God.

Thoughts, it is rightly said, build character. All that we are, is the result of what we have thought, it is founded on our thoughts.

The mental faculties of each successive life are made by the thinkings of the previous lives.¹ It is a firm conviction of some Hindu Philosophers that if a man has been thinking of mental feat, which he could not accomplish in this life, and he dies, in the Sawarg (Paradise), he will have a chance of gathering powers, which will carry him much farther, in the next birth here, on this earth, after his desires, weave out a new body for him. Similarly, the evil aspects of an evil thought will receive an addition, unless they are atoned for, in Nark (Purgatory). Aspirations and desires become capacities; repeated thoughts become capacities, repeated thoughts become tendencies; will

¹Dhampadda, cited in Karamwad aur Janmantar pp. 52 and 53 footnotes.

to perform becomes actions ; experiences become wisdom ; painful experiences became conscience.

There is nothing eternal, says Buddha, there will remain, the accumulated result of your actions, words and thoughts ²

The following passage in Sri Guru Granth Sahib deserves a perusal on this point :—

ਚਿਤਵਤ ਪਾਪ ਨ ਆਲਕੁ ਆਵੈ,

ਕਰਤ ਕਰਤ ਇਵ ਹੀ ਦੁਖ ਪਾਇਆ ।

ਕਾਮ ਕ੍ਰੋਧਿ ਲੋਭਿ ਮਨੁ ਲੀਨਾ, ਤੜਫਿ ਮੂਆ ਜਿਓ ਜਲਬਿਨੁ ਮੀਨਾ ।

ਚਿਤਵਤ ਪਾਪ ਨ ਆਲਸ ਆਵੈ, ਕਰਤ ਕਰਤ ਇਵ ਹੀ ਦੁ:ਖ ਪਾਯਾ ।

ਕਾਮ ਕ੍ਰੋਧ ਲੋਸ ਮਨ ਲੀਨਾ, ਤੜਫ ਸੂਆ ਜਿਓ ਜਲ ਬਿਨ ਮੀਨਾ ।

A person who does not feel disinclined from entertaining thoughts of sins, he will suffer, while engaged in such thoughts. He whose thoughts are engraved in cupidity, anger and greed, will die, in agony as fish without water (Bhairo M. 5)

Thoughts thus create the character of Karma or action creates environment at the rebirth :—

ਕੀਤੇ ਕਾਰਣ ਪਾਕੜੀ ਕਾਲ ਨ ਟਲੈ ਸਿਰਾਹ ।

ਕੀਤੇ ਕਾਰਣ ਸਾਕੜੀ ਕਾਲ ਨ ਟਲੈ ਸਿਰਾਹੁ ।

Thou hast been se ed for thy acts ; death (and birth must come) says Guru Nanak in Sri Rag Mohalla 1 and in another place in Sri Guru Granth Sahib, occurs the passage :—

ਨਾਨਕ ਕਮਾਣਾ ਸੰਗਿ ਜੁਲਿਆ ਨਹ ਜਾਇ ਕਿਰਤੁ ਮਿਟਾਇਆ ।

ਨਾਨਕ ਕਮਾਣਾ ਸੰਗ ਜੁਲਿਆ ਨ ਜਾਏ ਕਿਰਤ ਮਿਟਾਯਾ ।

²Buddhism of T. W. Rhys Davids y. 105.

³Karaamvad aur Janmantar, Ibid p. 57,

The acts will go (with the soul) and the fruits of the habits thus formed, can not be avoided (as a general rule). The references bearing on this subject, can be multiplied, *ad infinitum*

The *Karmas* of the previous set of *skandas* of the sentient being then, determine the locality, nature, and future (ज्ञात, वास्तु, डेग of Hindu Philosophers) of new set of *skandas*, of the new sentient being.¹ About Buddha, it is said in the Wisdom of the East Series, that he substituted the *doctrine of the transmigration of character, for the transmigration of soul*. This means only, that he laid the greatest possible emphasis on the virtue of good actions (*Karma*). The works (*Karma*) are not destroyed says he, by hundreds of Kalpas.

Karma and motive there of

Question sometimes occurs whether motive of Karma has anything to do, with the fruits thereof. It is sometime noticed that a person e.g. a medical man administers a medicine, with the best of intentions but on account of some mistake, inadvertently made, the recipe instead of doing good, causes great suffering to the patient, will the Physician suffer pain as a result of his act or whether he will be excused? The Hindu view seems to be that the man is bound to suffer in the next life, the penalty of his having caused pain to another, in one life whatever the moting of the act.¹ On the other hand, a man with doubtful motives makes another person happy, or relieves other's distress e.g. in a famine or flood havoc, because of the fear of the Government, if he were not to discharge his duty or for the sake of the praise that he would get for his act and secure the votes of his constituency but the motive apart, he is bound to receive the reward of happiness in the next birth.²

The Sikh Religion countenance the some idea, except that the person who commits the act, which unknowingly,

1. Karamvad aur Janmanter pp. 45 and 46.

2. Ibid.

causes pain to another person, if excused by the injured party, does not suffer the consequence of his deeds.

Individual Karma and National Karma

There are two kinds of acts; one committed by one man; the other committed by a body of men. Some instances of acts by individuals and the fruits thereof have been given in this book in other places. We give one or two more here from Sikh Lore.

In Suraj Parkash,¹ We read in one place, that Sri Guru Hargobind (sixth Guru) went one day for sport and catch a quail, offered it to his hawk. The Sikhs from Benares and other places from U.P., had just come and they were very inquisitive as to why that was being done. The Guru explained that in the previous birth the hawk was a Sikh; while the quail was a boat-man and that when the former was crossing the river in the latter's craft, he threw him into the river, causing his death. In this life therefore, the accounts were squared.

In another passage, in the same book², there is the story of an adder being killed by the Guru with his arrow. Its whole body was covered with worm and ants and it was in agony when it was brought into the presence of the Guru. He told the congregation that the adder was a big Mahant of a religious shrine and the ants and worms were his old disciples, who were rendering service to him in order that he might give religious instruction. The man however, spent his life in ease and neglected his duties altogether. Hence this was his life after his death.

In *Karamvad aur Janmantar*, is given the example of Bhisham Pitama, who winning at a Swambar, the hands of the three daughters of the Raja of Benares, brought them for his step brothers to Hastinapur. The eldest Ambika told him that her heart had gone to Shalabh Raj. Bhisham permitted her to go to him, but the latter re-

1. Page 2997, 2nd Ed. Wazir Hind Press.

2. Page 3286, Ibid.

fused to accept her hand as she had been won by Bhisham. She was in great distress on account of the act of Bhisham and she wanted to wreak vengeance upon him. He went first to Pars Ram, but as he could not vanquish him, she left him and went into a nook of the forest and was engaged in an austere life and penances; so much so that when she died, she took birth as *Shikandi*, who with the assistance of Arjan, killed Bhisham at the battlefield at Krukshetra.

Another instance which we meet with for the first time in Indian History, is that of Dolgurki, a Russian who visited Delhi during the reign of Jahangir that his books were consigned to fire, on the demand of the Muhammadans masses. It is said that in a future birth after he had immolated himself, he reappeared as Shivaji, who dealt a great blow to the Moghul Empire.

There is another instructive story of a robber. In the hill tracts of Maharashtra he carried on his depredations unmolested. One day he robbed a Bania, who had in his pocket a purse of Rs. 500 and in spite of his entreaties, killed him mercilessly. He was without a child but shortly after this incident he got one and he was doting upon him. He grew up into handsome youngman and was married sometime after. He fell ill and all efforts to save his life appeared to useless. One day, when he appeared to be a little better, he asked his father to hear him in private, and that others should retire. This being done, he addressed the Robber; "Father do you recognise me?" The man thought that he was raving on account of his disease and replied "How can I not recognise you, my darling? What are you talking?" "No" retorted he. "I am the Bania, whom you me is exactly Rs 500 and I am leaving my widow to realize the interest". The son then expired.

The other class of acts, which may be termed as National acts in contradistinction to individual deeds, are illustrated by several instances, which lend support to the law of Karma as among an individual and a community

or between one community and another.

In Tilang Mohalla 1, in Sri Guru Granth, Sri Guru Nanak has in the shabad ;

ਜੇਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ ।

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਜ਼ਾਨ ਵੇ ਲਾਲੋ ।

pointed his teaching in the preceding lines, that one should lead his life with an eye to God, whose presence should be felt, everywhere by the sight of havoc done by Babar's invading army at Saidpur (Eminabad) and this was explained as a retribution for the excess of the then ruling race of the *Lodhis*, in India.

The learned author of *Karamvad aur Janmantar*, sees the working of the doctrine of Karma in the advent of the British as Rulers of India on account of the part played by them in the Emancipation of Slaves; while the subsequent tyrannies of the East India Company and its officers are considered as taking away a considerable part of that merit and the words of Gladstone uttered by him when taking exception to the policy of his countryment towards China, are recalled as an instance of the truth that good reward of a good act may be jeopardized by acts of the doer in between :—

"I am in dread of the Judgement of God upon England for our national iniquity towards China".

Similarly, the present position of Spain as of a country, which does not enjoy a place of high honour in the councils of nations, is contrasted with the supremacy enjoyed by it, when almost the whole of Southern America was a Spanish colony and world-trade was in its hands. The downfall is attributed to the cruelties, perpetrated the Spaniards on the native inhabitants of the new continent, who were almost exterminated.

In India itself, the treatment of the Non-Moslems by the Muhammadan Rulers especially by Aurangzeb and some of his successors leading to the demolition of their places of worship, forcible conversions and Martyrdoms

of saints like Sarmad, Sri Guru Arjan, Sri Guru Tegh Babadur and the four sons of Sri Guru Gobind Singh are considered to have drawn the nemesis on the Moghul Dynasty. This is predicted in clear words by the Tenth Guru¹.

We see the working of the same principle in the rise and fall of the Turks after they had overrun the whole of the Southern Europe and North of Africa.

SIKHBOOKCLUB.COM

2024

¹Vide page 5955 : Suraj Parkash 2nd Ed. Wazir Hind Press, Amritsar.

CHAPTER VIII

Agency for allocating Fruits of Karma.

The General belief among the Hindus and the followers of other religions, drawn from the Hindu fold is firmly grounded that there is Dharm Raj, who judges the Karma of a person after his death in the light of the Record, maintained by his Treasuier or Clerk, Chittar Gupta. In Sri Guru Granth, it is repeated time after time that they both can take cognizance of only them who donot dwell on the Name (of the Almighty) but they can not bring to book, the persons who repeat the Name (bearing in mind His attributes) :-

ਠਾਨਕ ਨਾਮ ਜਪਹੁ ਸਚ ਸਿਫਤ ਸਾਲਾਹ ।

ਨਾਨਕ ਨਾਮ ਯਾਹੁ ਸਚ ਸਿਫਤ ਸਾਲਾਹ ।

O Nanak, repeat the Name, while admiring his attributes.

ਗੁਰਮਤਿ ਰਾਮ ਨਾਮੁ ਧਨ ਪਾਇਆ ਸੁਣਿ ਕਹਤਿਆ ਪਾਪ ਨਿਵਾਰੇ

ਧਰਮ ਰਾਇ ਜਮੁ ਨੋੜਿ ਨ ਆਵੈ ਮੇਰੇ ਠਾਕਰ ਕੇ ਜਨ ਪਿਆਰੇ ।

(ਨਟ ਅ: ਮ: ੪)

ਗੁਰਮਤਿ ਰਾਮ ਨਾਮੁ ਧਨੁ ਪਾਇਆ ਸੁਣਿ ਕਹਤਿਆ ਪਾਪ ਨਿਵਾਰੇ ।

ਧਰਮ ਰਾਇ ਜਮੁ ਨੋੜਿ ਨ ਆਵੈ ਮੇਰੇ ਠਾਕੁਰ ਕੇ ਜਨ ਪਿਆਰੇ ।

By the teaching of the Guru, the wealth of the Name has been gathered by the hearing and repetition of which, the sins have disappeared. Dharamraja and his minions can not come near the persons, who are the beloved of my Master.

In Karamvad aur Janmantar¹ we are told that are our desires thoughts and actions are recorded on the

¹Page 86.

Slate of the Heavens and they are called "Akasic Records" and they are in the safe custody of the spirits, called Lipika" "The Lipika are the spirits of the universe. They belong to the most occult portion of cosmogenesis, which can not be given here. Of its highest grade one thing only is taught, the Lipika are connected with Karma—being its direct Recorders. They are the" Second Seven and they keep the astral Records filled with the Akasic images before spoken of. They are connected with the destiny of every man and the birth of every child. They are the protectors of mankind and also, the agents of Karma on earth.

"There are the 'Four Maharajas' or Great Kings of the Dhyan Chohans the Devas who preside over each of the four cardinal points. These beings are also connected with Karma as the latter needs physical and material agents to carry out its decrees. The mighty spiritual intelligences, often spoken of as the Lords of Karma hold the threads of destiny which each man has woven, and guide the reincarnating man to the environment determined by his past. The Lipika give the idea of the physical body, which is to be the garment of the reincarnating soul, expressing his capacities and his limitations: this is taken by the Maharajas and worked into a detailed model, which is given to one of their inferior agents to be copied; this copy is the etheric double, the matrix of the dense body, the materials for the materials for these being drawn from the mother and subject to physical heredity.

In the book named "On the threshold of the universe" Sir Barret observes :-

"Physics teaches us that light, heat, electricity and magnetism affect the matter of an insensible world, the matter of the visible world. Suns and stars as well as much of the world, in which we live, would have no existence for us but for the influence they impress upon

the unseen Either. May no thought be able to act in like manner? In fact, it has been suggested by two profound and distinguished scientific men, Professor Balfour Stewart and P. G. Tait, that thought conceived to affect the matter of another universe, simultaneously, with this, may explain a future state. The ancient Buddhist doctrine of Karma also teaches that our future state is the result of our thoughts and actions, the sum of our merit and demerit :-

‘All the total of a soul,
Which is the things it does, the thoughts it had’

In the modern Theosophy, we can find the same idea, developed in connection, we can find the same idea, developed in connection with the doctrine of re-incarnation. The thoughts of each individual life generate a thought-body in the unseen which becomes the next dwelling place, of our soul, on its return to death, Hence the innate dispositions of a child are the result of its own unconscious past, the character of which, it has moulded for itself during a previous existence, on earth, if, in a more concrete manner than Long fellow meant :-

“No action whether foul or fair,
In ever done, but it leaves somewhere,
A record written by finger ghostly”

If our thoughts and characters are faithfully and indelibly being written on the unseen, we are, in fact, involuntarily, and inexorably creating not only, in our soul but possibly in the invisibly world, an image of ourselves, a thought projection that embraces both our innermost life.

Or, we may reverse this hypothesis and hold, with Plato, that the world of sensible things is only an image of the world of ideas existing in a supersensible ; that objects of sense have only the external realities, of our ideas in the unseen. This was very much Swedenborg’s view, that the objects, in the natural world are merely

¹Ancient wisdom p. 87 of Karamvad aur Janmantar.

ephemeral counter parts and effects of things and causes in the more real spiritual world, into which, we pass after this life. We are thus incarnate ghosts of our true selves, fleeting material phantasy of our true and enduring personality.¹

An Indian student of old Hindu Lore is at once reminded of the common Vendatic theory that this visible world appears as it does, on account of the ignorance (अविद्या) caused by Maya (mirage) and that just as in the dark, we mistake a rope for a snake, what is the real seems to be unreal and vice versa.

Congenital defects it is cited by the author of Karamvad aur Janmantar result from a defective etheric double. All such arise from the working of the Lords of Karma and are physical manifestations of the deformities, necessitated by the errors of Ego, by his excesses and defects. So again from their just administration of the Law comes the in-wrought tendency to reproduce a family disease, the suitable configuration of the etheric double, and the direction of it to a family in which, a given disease is hereditary and which affords the "continuous plasm" suitable to the development of the appropriate germs."

The super human functionaries, mentioned above, it is stated not only shape the course of the birth of a soul in the form of a new body, in the next life, but they supervise it from birth till the next death and see that in the matter of the family, caste, surroundings, pleasure and pain; joys and sorrows, which have been weighed out as his of lot are gone through as set forth by them. What we consider as pure accidents or providential escapes, are attributed to the "Devas" giving rise to the word 'Dev net' (देव नेत) the will of God or more loosely "a chance"

1. On the Threshold of the Unseen Barrett P. 108.

as stops taken by them to avert or bring out certain results. Who is not familiar with the chance of an intending passenger missing a train, in which he intended to travel and which was found later on, to have collided with another Railway train, causing deaths of several passengers. The Psychic Science would see an underlying hand of such Devas, to bring about the survival of the man, who on account of prenatal acts, was not to suffer in the collision.

Similarly, we have heard that a number of person went to a place *e. g.*, Quetta just on the eve of a disaster drawn as if by the fate ordained by them, by their deeds of a previous birth.

In the 'Philosophy of Gods', we read that if a man's *Karma* does not permit of a violent death, say by a railway collision, the *Devas* will take advantage of circumstance to make him miss the train. If he is not destined to find a watery grave by shipwreck he will be made to change his plan at the last moment and to miss going by the ship which is to go down. But if his *Karmic* requirement is the other way, then he will be guided to his doom and will meet with his "accident". Thus Karma works."

The working of the same principle is deemed to be responsible for the downfall of nations. For example the fall of Spain after the atrocities committed by the Spaniards on the Red Indians of America, or of the decline of the Persians in their conflict with the Greeks or of the Turks, who over ran the who of the Southern Europe, is said to have been brought about by the same principle of retributive justice.

What has been noticed above, as the course of retributive justice, presupposes the inexorability of the fruits of *Karma*, under all circumstances. There comes in the contrast of the Sikh doctrine that by virtue of the contemplation on and repetition of His Name the load of Karma is taken off and the creature is forgiven his past and accepted into His Chambers as the child of the

Divine Father, who halts the cycle of births and deaths
and his Soul merges into the universal soul :—

ਜਿਉਂ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ,

ਤਿਉਂ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ ।

ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸਰਾਮ,

ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦ ਕੁਰਬਾਨ ।

ਜਿਐਂ ਜਲ ਮੇਂ ਆਏ ਖਟਾਨਾ, ਤਿਐਂ ਜੋਤੀ ਸੰਗ ਜੋਤ ਸਮਾਨਾ ।

ਮਿਟ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸਰਾਮ, ਨਾਨਕ ਪ੍ਰਭ ਕੇ ਸਦ ਕੁਰਬਾਨ ।

As the water mingles with the other water;

So the Light merges into the Light;

The wanderings come to an end;

And (the soul) attains to rest;

I am a sacrifice O Nanak unto the Master !

(Sukhmani, Guru Arjan V).

The all important topic as to how and when the
fruits of Karma can be diverted or erased, will be dwelt
upon, in detail elsewhere, as stated, already.

CHAPTER IX

Free Will and Predestination

A moral philosopher is primarily, interested in the free will as a postulate of the moral life. For, how can there be in the moral "ought" or "ought not" if human life moves to the tune of an inevitable "must".¹

A little close study of Sri Guru Granth would convince the reader that in the religion of Gurus, man is deemed to be gifted with will or free choice of the acts which he does at the present (ਵਿਯਾਮਨ ਕਰਮ). If the view prevails that the man is powerless and he must wilfully do good or evil according to the Karma of his previous births, then, he ceases to be a free agent and he is not liable for sins nor entitled to merit for his virtuous deeds. He is only like a straw on the current of a stream to be carried to and fro by the flow of the water, the wind licking its surface: Why should he suffer for one kind of his doings and be adjudged to bliss for another set?

In Sri Rag Mohalla V, Sri Guru Arjan calls upon man to follow the path chalked out by the Guru in the pregnant words:—

ਅੰਧੇ ਤੂੰ ਬੈਠਾ ਕੰਧੀ ਪਾਹਿ ।

ਜੇ ਹੋਵੀ ਪੂਰਬਿ ਲਿਖਿਆ ਤਾਂ ਗੁਰ ਕਾ ਬਚਨੁ ਕਮਾਹਿ ।

ਅੰਧੇ ਤੂੰ ਬੈਠਾ ਕੰਧੀ ਪਾਹਿ,

ਜੇ ਹਾਕੀ ਪੂਰਬ ਲਿਖਿਆ ਤਾਂ ਗੁਰੁ ਕਾ ਬਚਨੁ ਕਮਾਏ ॥

1, Encyclopaedia Britannica Edn. 14 Vol. 9, P. 746.

O non-seeing man, thou art on the brink of a precipice, if thou hast to thy credit the writing of past deeds, then, thou shouldst act upon the words of the Guru." I will explain presently, how far the limitations of the prior acts circumscribe the free will, but the words in the above passage, to which I invite the special attention are "ਗੁਰੁ ਕਾ ਬਚਨ ਕਮਾਹਿ", "act upon the words of the Guru." How can one do so, if he is only an automaton in the grip of what has done in a life before, and he is not master of his will? Sri Guru Arjan whose utterance, these words are, obviously takes it for granted that man is master of his will.

Guru Nanak himself in 'Jap' enunciates the principle of general application :—

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ।

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥

Sow yourself, and eat yourself. The term 'sow' will be out of place if he is only being driven to the sowing by an agency outside his own self, then how is he sowing anything, the fruit of which he is to enjoy, he being driven to do the act, for another. The same reasoning is found in a similar passage by Guru Arjan (V) :—

ਕਰਮ ਧਰਤੀ ਸਰੀਰੁ ਜੁਗ ਅੰਤਰੁ ਜੋ ਬੇਵੈ ਸੋ ਖਾਤਿ ।

ਕਰਮ ਧਰਤੀ ਸਰੀਰ ਜੁਗ ਅੰਤਰ ਜੋ ਬੇਵੈ ਸੋ ਖਾਤਿ ।

"In this Yuga (Iron Age), body is like land in which Karma is sown and the man eats what he sows."

Guru Ram Dass, Fourth Guru in War Gauri has given expression to the same thoughts :—

ਜੈਸਾ ਬੀਜੈ ਲੁਣੈ ਜੇਹਾ ਪੁਰਬਿ ਕਿਨੈ ਬੋਟਿਆ ।

ਜੈਸਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਜੇਹਾ ਪੁਰਬ ਕਿਨੈ ਬੋਟਿਆ ।

"As one sows; so one reaps; (He gets, just as one has sown in the past."

In another passage in Sri Guru Granth, in Assa Patti, Mohalla 1, admonishes the man who complains of his lot in this world in the words :—

ਦਏ ਦੋਸੁ ਨ ਦਏੁ ਕਿਸੈ, ਦੋਸੁ ਕਰੰਘਾ ਅਪਣਿਆਂ ।
ਜੇ ਮੈਂ ਕੀਆ ਸੋ ਮੈਂ ਪਾਇਆ, ਦੋਸੁ ਨਾ ਦੀਜੈ ਅਫਰ ਜਨਾ ।
ਦੈਵੀ ਦੋਸ ਨ ਵੇਡ ਕਿਸੈ ਦੋਸ ਕਰਸਾਂ ਆਪਣਿਆਂ ।
ਜੇ ਮੈਂ ਕੀਆ ਸੋ ਮੈਂ ਪਾਇਆ, ਦੋਸ ਨ ਕੀਜੈ ਆਰ ਜਨਾ ।

"Do not lay the blame on any one; the fault lies with your own deeds; I have got (the fruit of) what I have nothing for which he is blame worthy. It is clear that the Guru does premises a free will, a volition to do good or ill, in man.

Guru Arjan in Assa Mohalla 5, exhorts the man to good actions in the words :—

ਸੋਈ ਕੰਮ ਕਮਾਈ ਜਿਤੁ ਮੁਖੁ ਉਜਲਾ ।
ਸੋਈ ਕਸ ਕਸਾਏ ਜਿਤੁ ਮੁਖੁ ਭੁਲਾ ਭੁਲਾ ।

"Do ye the acts, which will give effulgence to your face." The Guru in these lines does take the man as free agent, who can be guilty of doing evil acts or by reaping merit by being the doer of good deeds; other there is no question of being responsible for the which will redound to his glory.

Leibnitz : In a letter to Bourget, seems to me that we do not need to seek for a general principle, I have just established clearly; I say that Adam sinned though, he who knows everything, why he rather let himself sin in innocence. There is always a inclination, for what has

come not only, from arguments, good or bad, but also from passions, habits, despositions, of the organs of mind external impressions, greater or less attentioned. But this *inclination* does not master *freedom*, though it *inclines* it.

In the words of the Gurus, this *inclinations* if for evil, ingrained in the soul by the past *Karma*, is reversed and changed into an inclination for virtue, by a person devoting his mind to the hearing and dwelling and meditating upon His Name or virtues :—

ਸੁਣਿ ਹਰਿ ਕਥਾ ਉਤਾਰੀ ਮੈਲੁ, ਮਹਾਂ ਪੁਨੀਤ ਭਏ ਸੁਖ ਸੈਲੁ

ਕਰਿ ਕੀਰਤਨੁ ਮਨ ਸੀਤਲ ਭਏ, ਜਨਮ ਜਨਮ ਕੇ ਕਿਲ ਵਿਖ ਗਏ ।

ਸੁਨ ਹਰ ਕਥਾ ਤਨਾਰੀ ਸੈਲ, ਮਹਾਂ ਪੁਨੀਤ ਭਏ ਸੁਖ ਸੈਲ

ਕਰ ਕੀਰਤਨ ਮਨ ਸੀਤਲ ਭਏ, ਜਨਮ ਜਨਮ ਕੇ ਕਿਲ ਵਿਖ ਗਏ ।

The pollution of sins was removed by hearing the exposition (of His attributes) ; such a man became supremely pure and began to roam in this world, in all ease. The mind became serene, on account of the singing of His poems, the sins of numerous lives disappeared.

In the excellent work *Karamvad aur Janmantar*, the learned author summarizes the views of the Greeks, Jews and early Christian Divines on the subject.

Referring to the ancient Greeks, he quotes from Lempiers' classical Dictionary :—

The Greeks believed in three Goodesses collectively called Parcae, three sisters. "*Clotho*, the youngest of the sister presided over the moments in which, we are born and held a distaff in her hand; *Lochesis* spun out all the events and actions of our life, and *Atropo* the eldest of the three cut the thread of human life with a pair of scissors. They were the arbiters of the life and death of mankind, and whatever good or evil befalls us, in the world, immediately proceeds from the Parcae." They believed in the immutable lot for man, as determined by these presiding deities. "The Greek Tragedians made

It their business, to exhibit the helplessness of man in his strife against fate."

Among the Jews, the Pharisees and Essenes, there is no place left for human freedom. In Islam El Burkevi states, "It is necessary to confess that good and evil take place by the predestination and predetermination of God. All that has been and all that will be, was decreed in eternity and written on the preserved table.

Orthodox Mahomedans believe that by the force of God's eternal decree, man is constrained to act thus or thus "

The doctrine of Predestination was first formulated in the church of Augustine. The Pelagian idea that man is competent to determine his own character, conduct and destiny is repugnant to him. Individuals are the objects of predestination, a certain fixed number, so certain that no one can be added to it or taken from it."¹

The theory of Calvin is Augustinian not only, in its substance, but in the methods and grounds by which it is sustained.

On the other hand, reference has been made to numerous authors, philosophers and men of action, who maintain with a wealth of illustrations that man is the architect of his own fate and that those who plead predestination are a set of idlers, fools or cowards.

But the question which confronts such people is, why is not the result of the same or similar efforts identical in all cases? In the life's struggle, one emerges victorious, while another who puts in, not less energy or industry goes down? We are reminded of the words in Vishnu Puran (1-16-43-55) quoted in "*Karamwad aur Janmantar*" who does not wish to attain to royalty; who does not

1. *Karamwad aur Janmantar* p. 106.

2. *Concyclopaedia Britannica*, Cod, 14, Vol. 18 Predestination.

aspire to riches; still one gets what is ordained for him, Every one tries to become wealthy but self and power are the handmaids of fate and not of enterprise. Do not we see lazy cowas, idiots, and dishonest fellows succeeding in accumulating good things of the worlds. It is argued therefore, that opulence and comforts go in the wake of the destiny and not diligence.

In Yagnavalkya Smriti however, it has been said both namely, those who advocate predestination or the force of the *Past Karma* or those who plead for man's own will as builder of his fortune, in this life urge what is but half truth. The sound doctrine is that like the wheels of a cart, two and not one alone offer the complete and full explanation. Free will to follow the path leading to celestial bliss and inclination born of the past acts should go hand in hand before a man can make a success of his life. "The older Psychology tended to treat the human mind as essentially, passive and receptive. The mind was thought of as a blank tablet (*Tabula rasa*) on which external stimuli made 'impressions' which eventually, resulted in more or less mechanical responses. Recent Psychology has entirely abandoned this wax tablet conception of human mind and even of the mind of lower animals. It has been found necessary to assume from the outset, an element of spontaneous activity or self-assertion on the part of the mind. For, not all external stimuli make an impression on the mind; there is a process of selection going on, all the time. The familiar phenomenon of attention is essentially, such a process of selection, and in some degree attention is always, present throughout waking life."

"It would seem then, that in the absence of cogent reasons to the contrary, such as have not been made out, hitherto, we are justified in maintaining that there are elements of spontaneity and self-expression, in human life. And if by freedom or free-will, we mean, as we usually, do mean these elements of sponteity and self expression, then it may be said, that a case has been

made out for the view that man normally enjoys a measure of freedom or free will."

"This admission or contention is, however, a long way from the extreme claims of what is commonly known as libertarianism, the opposite extreme to the thorough-going determinism or mechanism. According to extreme libertarians, every human being, no matter what his past may have been, no matter what his present character may be is, at every moment of his life, absolutely, free to choose any one of the alternative courses of conduct that may confront him. If this view were true, then there would be no connection between an individual choice at any moment and the rest of his mental life and being. Mental life would have to be conceived as something essentially discontinuous, a mere sequence of discreet experiences "

"If, now we dismiss the two extremes, namely, absolute determinism and absolute libertarianism, we are left with a view, which may commend itself as a compromise that is to say the view that man is partly free and partly determined."

"Moral life is usually characterized by devotion to some ideal end (*Summum bonum*) such as happiness or perfection, or by a sense of duty (the categorical imperative). In the former case, moral conduct is guided by the will to realize, or at least to approximate to, what is believed to be the highest good; in the latter case, it is prompted by an imperious sense of duty, which dictates what "ought" and "ought not to be done".

"But if human life were completely, determined, by external circumstances, there would be nothing but delusion, in either of these attitudes. Both imply, a certain spontaneous power on the part of the moral agent. Ideals are mere will-O-the-wisps for those who can not pursue them; and "ought" has no significance, except for those who can. The moral life thus, postulates

as Kant insisted the freedom of the will. But the freedom, maintained by the extreme Libertains for the "freedom of indifference" (as it is sometimes called), the absolute freedom to choose any possible course of action entirely uninfluenced by the past and the character of the agent would be just as fatal to real morality, as its opposite extreme, thorough-going determinism, would be. An action carried out under conditions of freedom of indifference" would not be described as the agents' act in any real sense of the term it would be essentially accidental and therefore, non-moral in the sense that it would not be a suitable object or occasion of moral judgment."

Among the Ancient Savants, Plato in book X of his Republic, attributes responsibility to men, the responsibility for the choice of their several destinies. Plato must have therefore, assumed the freedom of the will, or rather, the freedom of man. In Aristotle the question is raised in connection with the problem of human responsibility. He laid great stress upon the difference between the voluntary actions of men and their involuntary actions, and held men responsible for their voluntary actions. Chrysippus the Stoic, is noteworthy, for his endeavour to reconcile determinism, with moral responsibility. He distinguished between the principal causes of human conduct, and its contributory causes. By identifying character with the principal cause of conduct, he upheld the view that man is responsible for his action."²

Among the modern Philosophers, the learned Editor of the 'Article on Free will' in Encyclopaedia Britannica, Edn. 14, mentions only Hobbes, Descartes and Spinoza. Hobbes' thorough-going determinism was the logical consequence of his materialism. Mental experiences according to him, are in the last resort, merely motions of brain particles and all human conduct is determined partly, by such brain motions and partly by external

1. Encyclopaedia Britannica Ed. 14, Vol. 9, P. 748.

2. " " Ibid p 7.

material causes. Descartes, on the other hand, endowed the human will with absolute power of self-determination. All evil and all error can be avoided by withholding our consent by a sheer act of will. So far is knowledge or belief from determining our will that it is really our will that determines what we shall believe. Spinoza is commonly described as a thorough going determinist but that is only, one of the many injustices done to him by incompetent interpreters.

In reality he was the first to identify freedom with self determination and to attribute to a man partial freedom.

"Kant is no doubt, the best known philosopher, in relation to the problem of free will. He was the first to insist on freedom as a postulate of morality. "I ought", therefore postulate, "I can". His next problem was to reconcile this postulated freedom with the thorough-going determinism with the scientific explanation of all phenomena seemed to demand, as he thought. He solved this difficulty in a characteristic way. He distinguished between phenomena and noumena, that is, between the world as it appears to us and the world, as it is in itself. Human experiences as parts of the world of appearance are subject to the thorough-going determinism that characterizes all natural phenomena. But man is also, part of the world of Noumena, and as such he is free to obey the categorical imperative, or highest moral law, which is really, only an expression of his noumenal self."¹

It will be interesting to note the views of the western Theologians on the point of predestination. In *Encyclopaedia Britannica*, Volume XIV, it is stated that as theological term, the word predestination is used in three senses : (1) God's unchangeable decision from eternity of all that is to be : (2) God's decision of men to everlasting happiness or misery; (3) God's appointment unto life or "election" (the appointment unto death, being called

1. *Encyclopaedia Britannica* Ibid, p. 750.

“reprobation” and the term “fore-ordination” being preferred to “predestination”. In the first sense, the conception is similar to that of fate; this assumes a moral character Nemesis or the inevitable penalty of transgression. As observed above it corresponds to the Brahmanic and Buddhist conception of Karma, with the consequences of rebirth in a lower or higher mode of existence, according to guilt or merit.

“The question of the relation of divine and human will has been the subject of two controversies in the Christian Church, the Augustine-Pelagian and the Calvinistic-Armenian. Pelagians maintained the free-will of man and regarded grace as only, an aid to freedom. Augustine held that God’s grace alone is effectual and irresistible. He chooses whom he will have (election) and when he will leave to perish (reprobation or preterition)).¹

In Mrs. Annie Besant “Ancient wisdom”, there are pregnant words :—

“We are continually making habits by the repetition of purposive actions, guided by the will; then the habit becomes a limitation, and we perform the action automatically. Perhaps, we are then driven to the conclusion that the habit is a bad one, and we begin laboriously to unmake in by thoughts of the opposite kind; and after many inevitable lapses into it, the new thought-current turns the stream, and we regain our freedom, often again to gradually to falter again. So, old thought forms persist and limit our thinking capacity, showing as individual and as national prejudices. The majority do not know that they are thus limited and go on serenely, in their chains, ignorant of their bondage, those who learn the *truth about their own nature*, become free.”

Vashisht addressing Shri Rama Chandra said :—

“It is self exertion which bring success in all affairs,

1. Encyclopaedia Britannica Ed. 14, Vol. 18, p. 432.

it is not fate, which determines the lot.”¹

We are reminded in this connection of the apt words from Ancient wisdom and from Sir Edwin Anolds' translation of Hitopdesh cited in *Karamwad aur Janmantar*:-

“The chains that bind him (man) are of his own forging, and he can file them away or revit them more strongly; the house he lives in, is of his own building, and he can improve it, let it deteriorate or rebuild it as he will.

“Look the clay dries to iron,
But the potter moulds the clay.
Destiny today is master,
Man was master yesterday.”

We have found it very interesting and for the edification of our Readers we quote the following passage from *Karamwad aur Janmantar*.

“ਹਮ ਕੋਹਨਾ ਚਾਹਤੇ ਹੈਂ ਕਿ ਕ੍ਰਿਯਾਮਾਨ ਕਰਮ ਕੇ ਸੰਬੰਧ ਮੇਂ ਹਮੇਂ ਸਵਾਧੀਨਤਾ ਹੈ, ਹਮ ਕ੍ਰਿਯਾਮਾਨ ਕਰਮ ਕੇ ਅਨਸਤਾਨ ਸਾਮਰਥ ਕੋ ਪੁਰਖਕਾਰ ਕੋਹਤੇ ਹੈਂ, ਸਾਧਾਰਨ ਜੀਵੋਂ ਮੇਂ ਯਿਹ ਪੁਰਖਕਾਰ ਹੀ ਦੁਰਬਲ ਰਹਤੀ ਹੈ, ਸਾਧਾਰਨ ਜੀਵ ਪਰਾਇਆ ਅਦਰਿਸ਼ਟ ਕੇ ਅਧੀਨ ਹੈ, ਪ੍ਰੰਤੂ ਜੀਵ ਜਿਤਨਾ ਹੀ ਉਨਤ ਕੇ ਮਾਰਗ ਪਰ ਚੜ੍ਹਦਾ ਜਾਤਾ ਹੈ ਉਤਨਾ ਹੀ ਉਸ ਕੇ ਪੁਰਖਕਾਰ ਦਾ ਪਰਮਾਨ ਬੜ੍ਹਤਾ ਜਾਤਾ ਹੈ, ਉਤਨਾ ਹੀ ਉਸ ਕੇ ਆਦ੍ਰਿਸ਼ਟ ਕਾ ਬੰਧਨ ਢੀਲਾ ਪੜ੍ਹਤਾ ਜਾਤਾ ਹੈ, ਅੰਤ ਮੇਂ ਉਸ ਕੇ ਪੁਰਖਕਾਰ ਕੀ ਮਾਤਰਾ ਇਤਨੀ ਅਧਿਕ ਬੜ੍ਹ ਜਾਤੀ ਹੈ ਕਿ ਵਹੁ ਆਸਾਨੀ ਸੇ ਸਾਰੇ ਕਰਮ ਫਾਸ ਕੋ ਕਾਟ ਸਕਤਾ ਹੈ, ਅਦਰਿਸ਼ਟ ਕੇ ਬੰਧਨ ਸੇ ਬਿਲਕੁਲ ਸਵਾਧੀਨ ਹੋ ਕਰ ਗਯਾਨ ਅਗਨ ਕਾ ਠੀਕ ਠੀਕ ਪਰਯੋਗ ਕਰ ਕੇ ਸਾਰੇ ਕਰਮ ਬੀਜ ਕੋ ਦਗਧ ਕਰਨੇ ਮੇਂ ਸਮਰਥ ਹੋ ਜਾਤਾ ਹੈ।

ਹਸ ਕਹੁਨਾ ਚਾਹੁਤੇ ਹੈ ਕਿ ਕ੍ਰਿਯਾਮਾਨ ਕਰਮ ਕੇ ਸੰਬੰਧ ਮੇਂ ਹਮੇਂ

स्वाधीनता है। हम क्रियामान कर्म के अनसठान सामर्थ्य को पुर्खकार कहते हैं। साधारण जीवों में यह पुर्खकार ही दुर्बल रहती हैं। साधारण जीव पराया अधरिष्ट के अधीन है। परन्तु जीव जितना भी उन्नति के मार्ग पर चढ़ता जाता है, उतना ही उसके पुर्खकार का परमान बढ़ता रहता है, उतना ही उस के आदिष्ट का बन्धन ढीला पड़ता रहता है। अन्त में उसके पुर्खकार की मात्रा इतनी अधिक बढ़ जाती है कि वह आसानी से सारे कर्मफास को काट सकता है। आदिष्ट के बन्धन से बिल्कुल स्वाधीन हो कर ज्ञान अग्न का ठीक ठीक प्रयोग कर के सारे कर्म पीज को दग्ध करने में समर्थ हो जाता है।

"We want to assert that as regards the Kriyaman Karma (Karma being done at the present moment) we are free. The self exertion by karma in the present life, to meet fruit of the past is called *Paurakkar*. In ordinary persons, this faculty is weak and they are subject to pre-ordination (determined by past Karma) but as the being rises higher and higher in the Spiritual world, his share of effective self-exertion goes on increasing and in the same proportion, the chains of the past acts are loosened, until these bonds are cut off, altogether, and the fire of Juan (ज्ञान) consumes the whole bundle of *Karma*.

A little further in the book, we read :—

ਪ੍ਰਾਰਥਨਾ ਦੇ ਫਲ ਤੋਂ ਜੀਵ ਦੀ ਜਾਤ, ਆਯੂ ਅਤੇ ਭੋਗ ਨਿਯਮਤ ਹੋਣਾ ਹੈ। ਜਿਹ ਬਾਤ ਹੈ ਤੇ ਸਤ। ਕਿੰਤੂ ਹਮ ਦੇਖ ਚੁਕੇ ਹਾਂ ਕਿ ਪਰਯਤਨ ਅੰਤ ਪ੍ਰਾਰਥਨਾ ਦਵਾਰਾ ਪ੍ਰਾਰਥਨਾ, ਜਾਤ, ਆਯੂ ਅਤੇ ਭੋਗ, ਸਭੀ ਮੇਂ ਪਰਿਵਰਤਨ ਹੋ ਸਕਤਾ ਹੈ। ਇਸੀ ਕਾਰਨ ਮਨੁਸ਼ ਆਦਿਸ਼ਟ ਦੇ ਖੇਲ ਦੀ ਪੁਤਲੀ ਨਹੀਂ ਹੈ—ਵੇਹ ਤੇ ਸਵਯੰ ਭਾਗ ਕਾ ਨਿਯਮਤ ਹੈ।

प्रारब्ध के फल से जीव आयु और भोग नियमत् होता है। यह बात है तो सत्य, किन्तु हम देख चुके हैं कि प्रयत्न और पौरख द्वारा

प्रारब्ध, जात आयु और भोग सभी में परिवर्तन हो सकता है। इसी कारण मनुष्य अदृष्ट के खेल की पुतली नहीं है—वो तो स्वयं भाग का नियन्त्रित है।

“Pararabdh's' fruit (share of the Karma, which determines the status of the family, the age and enjoyments of a person, on rebirth) fruit, moulds the caste, age and enjoyments (sufferings as well as pleasures) but we have seen (in the stories of Vishwamitra Savitri and Daru) that by self exertion and self effort, such caste, age and enjoyment can be changed and for this reason, man is not slave of the Fate, he can determine his own future, himself.”

In the Sikh scriptures, it is admitted that it is not given to man to know how the first act, origin of *Karma* originated. Bhagat Kabir rebukes the man who undertakes to know the why and wherefore of the 1st *Karma* in the words :—

ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨੀ ਤਤੁ ਕਹਾਂ ਤੇ ਕੀਨੁ ਰੇ ।

ਕਰਮ ਬਧ ਤੁਮ ਜੀਉ ਕਹਤ ਹੈ ਕਰਮਹਿ ਕਿਨਿ ਜੀਉ ਦੀਨੁ ਰੇ ।

ਪੰਚ ਤਤ ਮਿਲ ਕਾਯਾ ਕੀਨੀ ਤਤ ਕਹਾਂ ਤੇ ਕੀਨ ਰੇ ।

ਕਰਮ ਬਧ ਤੁਮ ਜੀਐ ਕਹਤ ਹੋ ਕਰਮਿ ਕਿਨਿ ਜੀਐ ਦੀਨ ਰੇ ।

The body was made of 5 *Tats*, who has created these tats (or out of which things have *Tatsheen* made ?) You say that a person is bound by *Karma*, who has given life to *Karma* ?

But this is a fact that the actual *Karma* determines the stratum of the society (ਜਾਤ) the age (ਆਯੁ) and the surroundings with the abundance or otherwise of the good things of the world, including health, illness etc. of the body (ਭੋਗ) in the next birth, but the thoughts which a person thinks in one life, determine his character or ਸੁਭਾ. This latter belongs to the noumenal world, while the bundle of things determined by *Karma* in the final form

as (ripe fruit of the flowers of ਕਾਮਨਾ desire, and ਚਿੰਤਨ thought) belong to the Phenomenal world. This ਸੁਭਾ (character formed by habitual) gives an indication or incline and constitutes what occurs in Sri Guru Granth as ਕਿਰਤ. This indication or incline if towards evil, can be diverted or even reversed by dwelling upon his Name and a man is free as regards the tendencies belonging to the Noumenal world and a change in this, will remove the load of *Karma*.

This subject will be dealt with, more in detail in a latter chapter.

CHAPTER X

Post Mortem habitat of Soul

Mr. Hume in his introduction to the Translation of 14 Principal Upanishads, says that it is noteworthy how the dominant realistische pantheism of the Upanishads, is frequently, over-ridden by the idealistic tendency, which rejects the world of the working consciousness as the real world and which adopts the state of dreamless sleep or of vacuous meditation as grasping the absolute unity and reality.

The Taittiriya Upanishad, where, by arithmetical calculation, that perfect bliss is declared equal to octillion blisses of the most favoured man, on the earth, states in closing that the aspirant having reached the "self, which consists of bliss" goes up and down these worlds, eating what he will and sits singing the song of universal unity, which begins with 'Oh wonderful!' "Oh wonderful!" where, one sees nothing else, hears nothing¹ else, understands nothing else—that is Plenum.

Frederic Mayer in his book 'Human Personality', arrives at the conclusion that the personality of a man moves at three planes. "Man" says he, "lives in three environments—the physical, the ethereal and the meta-ethereal.

These planes correspond in Hindu Philosophy to (1) Bhulok भुलोक (2) Bhuvlok and (3) Sawarg स्वर्ग begins We move in the physical plane by our physical body,

¹ Sikh name of the Almighty "Wahi-Guru."

which the Veda. ^{ਮਨਮੈਕੋਸ਼}

working conscious

of not physical body

Vedant is called, ^{ਪਰਮਾਤਮਾ} Anmaikosh, in our

dreamless sleep, it is said, ^{ਸੂਖਮ} Subtle Body, which in

Sawarg by means of still ^{ਅਨਮਾਇਕੋਸ਼} anmaiskosh in sleep In

^{ਮਨਮੈਕੋਸ਼} Manomaikash. ^{ਸਵਰਗ} enter the third plane

subtler body ^{ਸੂਖਮ} named

In the Hindu Philosophy

that on death, the Physical

soul by means of Sukshma ^{ਸੂਖਮ} Subtle Literature, it is stated

Astral Body goes first to ^{ਸੂਖਮ} body drops away but the

therefore sometime, limited ^{ਸੂਖਮ} Subtle body also called

subtle body also, and by ^{ਸਵਰਗ} Swarglok ^{ਭਵਲੋਕ} After staying

reaches ^{ਸਵਰਗ} Swarglok by his Karma, he loses the

live for ever. After enjoying ^{ਸੂਖਮ} of ^{ਸੂਖਮ} or mental Body

deeds, he returns to this ^{ਸਵਰਗ} But there too be, can not

time of the death, he dig ^{ਸਵਰਗ} the fruits of his virtuous

(^{ਗਿਆਨ} ਗਿਆਨ) and absolute detachment ^{ਸਵਰਗ} and is reborn if at the

ਤਰਿਸ਼ਨਾ or Buddhist ^{ਸਵਰਗ} Linha ^{ਸਵਰਗ} not attain to Brahm Jnan

ament from desire Trishna

While the man is alive

working consciousness, see

^{ਸੁਖਮ} ਸੁਖਮ, ^{ਸੁਖਮੇਪਤ} ਸੁਖਮੇਪਤ) are held ^{ਸਵਰਗ} the three conditions of

planes, referred to ^{ਸਵਰਗ} and dreamless sleep (^{ਸਵਰਗ} ਸਵਰਗ)

was realized that even ^{ਸਵਰਗ} corresponding to the three

from which one wakes ^{ਸਵਰਗ} But in the Upanishads, it

diversity and into the ^{ਸਵਰਗ} condition of profound sleep

ness seems too near ^{ਸਵਰਗ} refreshed, back however into

which is conscious ^{ਸਵਰਗ} limitation of waking consciousness

and subjects. In the ^{ਸਵਰਗ} unreality of the illusory egohood,

the waking conscious ^{ਸਵਰਗ} of the falsity of apparent objects

dreamless sleep a ^{ਸਵਰਗ} Mandukya therefore, is put above

not outwardly cogn ^{ਸਵਰਗ} ushness and dreamy sleep and the

of which, is the ^{ਸਵਰਗ} fourth stage—Not inwardly cognitive,

of which, is the ^{ਸਵਰਗ} stage—Not inwardly cognitive,

¹ Mr. Hume in ^{ਸਵਰਗ} of being one with the self ¹

ciple Upanishads;

the Introduction to Translation of 14 Prin-

ਜਿਉਂ ਜਲ ਮਹਿ ^{ਸਵਰਗ} and the Sukhmani of Guru Arjan—

ਜਿਓਂ ਜਲ ਮੇਂ ^{ਸਵਰਗ} ਖਟਾਨਾ, ਤਿਉਂ ਜੋਤੀ ਸੰਗ ਜੋਤ ਸਮਾਨਾ

ਏ ਟਾਨਾ, ਤਿਓਂ ਜੋਤੀ ਸੰਗ ਜੋਤ ਸਮਾਨਾ

Panishad

same fourfold
states the fourth

Another late condition of all existence and highest condition to which by devotion to and contemplation of the attributes of God, attain

The souls of persons, rise to the Turiya stage in Parbrahm in the cycles of births and deaths. cease to be tossed about

the term *Turiawastha* Chautha Pad (fourth stage).

In the Sikh religious Literature, the term *Turiawastha* is used as synonymous with

ਤੀਰਥ ਆਪਣੇ ਜਗਤ ਕਉ, ਪਾਥੇ ਕੋਏ ।

तीन बिआपहि जनत का, (तीनों, सत्रों) or three stages of worldly people, it is a rare

Three temperaments (Turiya stage, person, who attains to the Turiya stage in

Guru Nanak in Asa Moh the following words :— , ਸੰਤ ਸਭਾ ਕੀ ਓਟ ਲਈ ।

ਤੁਰੀਆ ਅਵਸਥਾ ਗੁਰਮੁਖ ਪਾਈਐ, ਸੰਤ ਸਭਾ ਕੀ ਓਟ ਲਈ ।

तुरीਆ अवस्था गुरमुख पाइये, with chalked out by the company of the saints

"It is only by treading the path of the Guru and by taking refuge in the company of the saints that one can reach the Turiya stage."

CHAPTER XI

How Karma is extinguished

Evolution of Religion in India : In the words of Mrs. Annie Beasant, in India, we have marvellous scriptures. There you have a group of books, that seem to stand alone, coming obviously from God-illuminated men. The Vedas, the Upanishads, Gita, and Guru Granth enable us to form a correct ideas of the evolution of religious thought which is the proud heritage of mankind. The Upanishads, says Hume, in his introduction to the translation of Fourteen Principal Upanishad, are religious and philosophical treatises, forming part of the early Indian Vedas. The preceding portions are (1) mantras or hymns to the Vedic Gods, and (2) Brahmanas or directories on and the explanations of the sacrificial ritual. Accordingly, these three divisions of the 'Sruti' or 'Revelation' may be roughly, characterized as the utterances, successively of Poet, Priest and Philosopher. The distinction is not strictly exact, for the Upanishads, being integral part of the Brahmanas, are commentaries on the sacrificial rites and discussions, but they pass over into philosophical considerations.

In the Vedic times, the charming scenery of India, with green hills, musical streams, lusty rivers, rich pastures, fertile lands, floating clouds and milky snow, presented a panorama, which to the mind of the thoughtful appeared as the manifestations of powers, before which man bowed and which he ended by worshipping. In the Upanishads which may be dated 600 to 500 B.C., the conception, which is the ground-work of Vedant, which overthrew or absorbed into itself, all other conceptions of the world-ground, was that of *Brahma*. In the Rig Veda, Brahma seems to have meant "Hymn",

"Prayer", sacred knowledge "Magic formula." In Brihadaranyaka, the idea of Brahma is given in the following passage :—

"As a spider might come out, with his thread; as small sparks come forth from the fire; even so from this Soul (Atma) come forth all vital energies, all worlds, all Gods, all beings. Two stages analyzable in the progress : (1) the necessity for a universal, instead of a particular world ground led to a theory, which postulated a world-ground that embraced all phenomena, as parts of it and so which gradually, identified everything with the world-ground and was in some sense a soul, correlated with the finite ego. With the development of the concept of Brahma the thought of pervading all, and the general enlargement and universalizing of the concept led to the thought of being--all."

Next step in the advance, was to conceive of the world, as really, a Soul (Atman). The Atman theory and Brahma theory progressed simultaneously and influenced each other, until their final union. That these two, world-grounds, Brahma and Atman are not different separate, we find it directly, stated in Brihadaranyaka 4-4.25 :—

"Verify that great unborn soul, undecaying, undying, immortal, fearless is Brahma. Again, we find the statement." The Soul (Atman) which prevades all things—this is Brahma" (Svet 1.16) So Brahma and Atman (or more exactly Parmatman) are one. So the unity was reached." As all the spokes are held together in the hub and felly of a wheel, just so in this Soul all things, all selves are held together (Brihad Aranyaka 2-5—15).

How, now is this kind of Brahman to be known? The authors of the Upanishads do not offer a definite answer of this question. They arrived at the conclusion that the soul within the man is Brahma. "As for verily, as this world-space extends, so far extends the space within the heart (chand 8-1-3). This whole word is Brahma. This soul of mine within the heart (chand 3—14, 1, 3).

He is the world-protector. He is the world sovereign. He is the lord of all. He is myself (Kaush. 3-8) I am Brahma (Brith 1-4-10). This was the well-known vedantic doctrine of अहोब्रह्मस्मि (Ahang Brahmasmi) "I am Brahma." In the history of Religion in India, this doctrine degenerated in the lowest form into the principle of *carpe diem*, drink, eat and be merry." The observations of Mr. Hume, on this point are noteworthy.

This ethical theory has been compared with the Socratic doctrine of the identity of knowledge and the virtue. There is a wide difference between the two theories. Here the possession of the metaphysical knowledge, actually cancels all past sins and even permits the knower unblushingly, to continue in "what seems to be much evil" with perfect impunity, although, such acts are heinous crimes and are disastrous in their effect, for others, who lack that kind of knowledge. But this unbridled licentiousness of the earlier Upanishads could not long continue. It probably, went to excess, for in the middle of the period, it is sternly, denounced. Good conduct was declared to be an equal requisite.

"Not he who hasnot ceased from bad conduct, can obtain Him by intelligence."

(Katha 2-24)

So it is obvious that so far as the general mass of humanity is concerned, this doctrine could not serve as the working rule of conduct. In fact the teaching of the Upanishads remained the occupation of the philosophers and the thinkers, while the Hindus as a people, were devoted to sacrifices of all kinds, from which Budhas' soul received a revulsion and giving them up, he went away to find a more humane, logical system of salvation.

Budhism which at one time, replaced Hinduism throughout India, rose as a protest against the mechanical performance of sacrifices, which involved bloodshed, without affecting the conduct of the devotee, rejected the

theory of a world-ground and immortal soul, but it accepted the doctrine of Metempsychosis or transmigration of personality (instead of the soul) as the fruit of *Karma*. It denounced caste system also. The principal points in the Buddhist doctrine are :—

- (1) Suffering is due to desires *त्रिषुना* or *त्रिषु* (Tinha).
- (2) Subjugation and ultimate extinction of desires is necessary,
- (3) By self control and love.
- (4) The consequences of *Karma* follow the doer wherever, he goes for all ages, till the stage of Nirvana is reached.

The Nirvan can be obtained when desires have all become extinct. This can come about only, when a man is dead; for desires can not be extinct so long as there is life in man. Buddha rejected God, the source of all virtue but he had to go about in search of so many substitutes. "There are" says Rhys Davids "the following kinds of meditation for monk, which take the place of prayer.—

(1) meditation on love; (2) meditation on pity; (3) meditation on joy; (4) meditation on impurity (mendicant thinks of the vileness of body, horrors of disease etc. It is obvious that as a system of religion, Buddhism was on weak foundations and could not be accepted in the form laid down by its founder as the religion of masses. The Buddhist masses in the countries in which it is prevailing, were converted to this faith because it is not what Buddha laid it down. In the words of Rhys Davids it is probable that the absence or presence of any particular belief had less to do, with the spread of Buddhism, than the organization of its order. It was the society rather than his doctrine :—the Sangha, rather than the Dharma; which insured for his religion, its great vitality and its rapid spread, which afterwards, excited the hostility of the Brahmans. Be it noted that during Asoka's time, there were *three Lakhs of Buddhist monks in India, alone.*

Hinduism reasserted itself, under Shankracharya and Buddhism ceased to be the religion of India.

The invasions of the thr Muhammadan adventurers followed one after the other, after 1000 A.D. and their fanaticism against idolatry of the Hindus, and even more, the wealth of India tempted them to over-run this this land for centuries and there was all this time a clash of two religions. It is one of the most surprising features of the vitality of Hindu religion that it survived the political power and prestige imparted to Islam by a succession, of Muhammandan emperors, coupled with their bigotry which some times made the very life of the non-Muhammadans, as intolerable in his land and under which the Hindus in millions, were put to sword or converted forcibly to Islam. The land of five rivers, more than any other part of India, as the gateway though which poured the hosts of successive invaders, witnessed most the clash of two religions. The Muhammadans in general, were then, over-bearing intolerant and oppressive beyond description and the Hindus were anxious to save their kins and the remnants of their worldly powers, the relics of which were left in the hilly principalities, here and there, or in the mountain fastnesses in the Deccan or the sand dunes of Rajputana. It was considered unthinkable by the Hindu masses to resist the hand of oppression on the part of the insolent rulers and their co-religionists and it was considered to be an act of madness for them, to take up sword against the emperor of Delhi. Just when Babar was carrying sword and fire into Eminabad and thence to Lahore, Guru Nadak (1469-1539) had started on his mission of imparting to humanity, his message of unity of God, brotherhood of man and salvation, by loving meditation on the virtues of Brahma, while, carrying on the legitimate avocations and selfless service of humanity. He was known as Guru Nanak or the First Sikh Guru; he having been followed by nine other Gurus in spiritual succession to him. He roused the national consciousness and sentiment of the people, by making the vernacular

of the Punjab as the vehicle of the noblest thought and the highest aspirations of the human soul, heart and mind. He set his face sternly, against the caste system and superstitions, which had lowered the Hindu moral to the lowest ebb. Elementary schools were opened in the Gurdwaras which sprang at all the important centers of his missionary tours and which served as the meeting place for the Sikh belonging to all the strata of the society for congregational prayers, which were not known to the Hindus. The unity of God, His Immanence, Omnipotence and Omniscience were the foundations of his creed,

His immediate successor, Guru Angad (1504-1552 A.D.) evolved or more correctly, brought into more extensive use, the Gurmukhi characters which are much simpler than Hindi and are the most admirable medium for the transcription of the Punjabi language. He got a life story of Guru Nanak and his compositions enshrined in Gurmukhi characters. Emperor Humayun, when defeated by Sher Shah, paid a visit to him, to invoke his blessings. Be it remembered that before his conversion to Sikhism, he was a most enthusiastic devotee of Durga (Devi).

The third Guru Amar Das (1479-1574) was before he met Guru Angad, a very enthusiastic Hindu devotee, who went on pilgrimages for so many years and he was converted into Sikhism by listening by a mere chance, to the Word of the Gurus, when sung in the morning hours by the daughter of Guru Angad, who had been married into his family. He had crossed seven decades, his when he joined the Sikh fold, but so single-minded was devotion that he used to go to the River Bias which flows near Goindwal when one watch of night was left, to fetch a pitcher of water to bathe, Guru Angad with, and both going and returning, out of a sense of reverence, he never turned his back towards the abode of the second Guru.

He forbade the awful custom of Satti (the immolation, of Hindu widows on the pyres of their dead husbands)

and preached practical equality by enjoining upon all visitors who came to see him, to partake of the meals from the same kitchen, sitting at the same place. This was congregational dinner. Akbar the Great, paid a visit to him and when he pressed him to express any wish that he would grant, he asked him to remit the Revenue of the area which had suffered terribly on account of bad harvests. His forbearance was proverbially great. Datu son of Guru Angad, who had not been considered unfit for the office of the Guru and had been passed over for Guru Amar Dass who was only a disciple of the second Guru, kicked him at his back in the congregation, but he not only forbade the Sikhs from doing anything to avenge the insult but actually, grasped his feet and offered an apology that Datu's feet must have felt pain as she was mere bones and the flesh must have got hurt.

Guru Amar Das nominated Guru Ram Das, as his successor in preference to his sons. It was he, who founded Ramdaspur (Amritsar) and the keynote of his teaching was Service.

Guru Arjan, the youngest son of Guru Ram Dass, set an example to the Hindus of India that a man should sacrifice his life for truth and principle but not give way to oppression and untruth. He was asked to add the praise of the Prophet in Guru Granth but the Guru refused and Jahangir's bigotry was responsible for his martyrdom. But his death opened a new chapter in the relations between the Rulers and the Ruled in India. In Hindu India, the prevalent notion was that suffering in the result of the evil deeds in the *life* and therefore, there was no room for sacrifice for a principle. But sacrifice for the sake of an ideal is the *sin qua non* for all real progress—individual or national.

He completed the work of Guru Ram Das in setting up a centre of Sikh Religion at Amritsar, as Durbar Sahib (Golden Temple).

The movement of service became most active and widely practised among the Sikhs on account of the examples set by him and his revered spouse. He laid emphasis, like his predecessors, on the Sikh idea that religion could be practised and a man could attain to salvation within the secular concerns of life and therefore, he gave an impetus to the Sikhs in the Industrial and Commercial domains by encouraging them to take to trade and industry in the infant town of Amritsar. The Buddhist doctrine that one should kill one's desires altogether, in order to attain to salvation, found no favour with him and his Sikhs, as desires can be killed in toto, only, when we kill ourselves.

To him is due the credit for the monumental work of collecting the Word of his predecessors and adding his own in the volume called *Adi Granth* or *Guru Granth* in general—the Sikh Scriptures.

Guru Hargobind (1595-1644)

He taught the people for the first time, that righteousness does not consist only in meek suffering at the hands of an oppressor but that if the tyrants' heart underwent no change at the patient sufferings of God's creatures, then, a time comes when the people should rise, sword in hand and they should give a fight to them and kill and be killed. The sheep and lambs lay down their lives under the butchers' knife but his heart never melts. Human sacrifices if they affect the heart of a human beast no more than that, go to waste.

He held out the object lesson before the worlds' eyes, that it is good to suffer patiently for one's own rights but the life, nobler still is of him, who suffers for the rights of others. The Sikhs of the Sixth Guru were known for their public spirit and fellow feeling.

The regime of *Guru Har Rai* (1630-1661) was known for the spirit of mercy, which permeated all acts of his.

Guru Harkishan (1656-1664) let the Sikhs find out his successor at Bakala (a village in the Amritsar District) and they in the words of Professor Teja Singh, got for the first time taste of elective system.

Guru Tegh Bahadur (1662-1675) who fell a martyr to the wrath of Aurangzeb, on account of his advocacy of the cause of the Hindus, especially those of Kashmir, who were ordered, to be converted to Islam, by force, demonstrated as has been proved in all movements of liberation, for example, by the Christians against the Moors, in Spain, that a person who courageously resists an oppressor and dies cheerfully, for the cause, steals his fellows' hearts for the struggle in which, ultimately the oppressed rise as victors and the tyrants go down, as the vanquished.

Guru Gobind Singh (1666-1708)

Before his time from the time of Guru Nanak, on wards, a neophyte used to be initiated into Sikhism by the ceremony of *charanpahul* (Pahul of the feet). He in the changed circumstances and after the discipline imparted by his predecessors, ordered henceforward, the initiation by the ceremony of *Khande-ki-Pahul* (initiation of sword) by five Sikhs of good lives). He in fact, stood up before the first five baptised Sikhs who had offered their heads to the Guru, and got himself baptised by them and such baptised Sikhs were to be known as 'Singhs' while, the collective name given to them was "Khalsa", "Panth Khalsa" or "Guru Khalsa". A Resolution, passed by the Khalsa, assembled in the presence of the Guru (and after his departure, with Guru Granth in their midst) was called a Gurmatta and was as binding upon every Sikh as the word of the Guru himself. The Guru himself always referred to the Khalsa, with utmost deference and respect. On one occasion, he used the words :-

ਦਿਨਹੀ ਕੀ ਕ੍ਰਿਪਾ ਕੇ ਸਜੇ ਹਮ ਹੈਂ ਨਹਿੰ ਮੋ ਸੇ ਗ਼ਰੀਬ ਕਰੋਰ ਪਰੇ ।

इनही की कृपा के सजे हम हैं, नहिं मो से गरीब करोर परे ।

‘It is by their (Khalsa’s) grace, that I have been exalted, otherwise, there are in the world, tens of millions like myself’.

The Khalsa was inspired by a sense of divine mission, to right the wrongs of the world; and in the discharge of these duties, no fear of any earthly power was to stand in the way.

The last act of his, at Nander (now known as Hazur Sahib) was to announce that after him, the Khalsa with the Holy Granth (Guru Granth) was to be the Guru in future. This was an act of supreme wisdom in the world of religious literature. It is not given to human beings except the rarest of them, to stand forth as God-illuminated man to guide the erring humanity to the haven of the Almighty father. Buddha in his last moments, gave the message to his followers:—

“Alter I am dead, let the Law and the Rules of the Order, which I have taught, be a teacher to you.”¹

It seems necessary for me to give at this place, the import of some words used in the Sikh lore, in order that those, who are not conversant with the Sikh Literature, should be able to appreciate the use thereof, in the quotations from the Sikh Scriptures, which might occur in this book.

Brahm, Wahiguru : (The pages of Guru Granth Sahib if given under this Heading, refer to the commonly used Volume of 1430 pp.)

(Wahiguru, God or Brahm) is not an abstract or impersonal Being. He is to the Gurus, an object of personal love, giving the greatest pleasure, greater than what man can experience in any of his numerous, relationships in the world. We are reminded in this connection of the words of Leibnitz in his ‘Philosophical Writings,’ “Since too God is the most perfect and the most happy and consequently, the most lovable of substances. and since pure true love consists in the state, which causes

¹ Buddhism by Rhys Davids p. 82.

pleasure to be felt in the perfectness and happiness of the beloved, this love ought to give us the greatest pleasure of which a man is capable when God is the object of it." But the God of Sikh Gurus pervades every particle of the universe.

Read the following passage in Guru Granth: —

ਬ੍ਰਹਮੁ ਦੀਸੈ ਬ੍ਰਹਮੁ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ ।
ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀਂ ਜਾਣੀਐ ।
ਆਪਿ ਕਰਤਾ ਆਪਿ ਭੁਗਤਾ ਆਪਿ ਕਾਰਣੁ ਕੀਆ
ਬਿਨਵੰਤਿ ਨਾਨਕ ਸੇਈ ਜਾਣਹਿ ਜਿਨੀ ਹਰਿ ਰਸੁ ਪੀਆ ।
ਬਿਲਵਾਲ ਮ: ੫ ਛੰਤ ।

ब्रह्म दीसै ब्रह्म सुनीए एक एक वखानीइ
आतम पसारा करनहारा प्रभु बिना नहीं जानीइ
आप करता आप भुगता आप कारण किया
बिनवन्त नानक सेई जानहिं लीनी हर रस पीआ ।

"It is Brahma which is seen; it is Brahman which is heard; there is only one, who is the subject of dissertation. There is none else to be known as the creator of the creation, which is the projection of His Atma. He himself is the creator; He himself enjoys and he himself makes the materials; says Nanak, only these can know this, who have drunk the nectar [of the Name of God]."

(Bilawal Mohalla V Gond Astpadiam p. 846)

ਜਲ ਤਰੰਗ ਅਰੁ ਫੋਨ ਬੁਦਬੁਦਾ ਜਲ ਏ ਭਿੰਨ ਨ ਹੋਈ ।
ਇਹੁ ਪਰਪੰਚੁ ਪਾਰਬ੍ਰਹਮ ਕੀ ਲੀਲਾ ਬਿਚਰਤ ਆਨ ਨ ਹੋਈ ।
ਜਲ ਤਰੰਗ ਅਰੁ ਫੋਨ ਬੁਦਬੁਦਾ ਜਲ ਤੇ ਬਿੰਨ ਨ ਹੋਈ ।
ਏ ਪ੍ਰਪੰਚੁ ਪਾਰਬ੍ਰਹਮ ਕੀ ਲੀਲਾ ਬਿਚਰਤ ਆਨ ਨ ਹੋਈ ।

Water, waves, foam and bubbles are not something distinct from water. This Parpanch—the deceptive phenomenal world, is the result of His Will, if we think

over it, none else would appear to you.

(Asa Bani Namdev Ji p. 485)

ਆਪੇ ਰਸੀਆ ਆਪੇ ਰਸੁ ਆਪੇ ਰਾਵਣਹਾਰੁ
ਆਪੇ ਹੋਵੈ ਚੋਲੜਾ ਆਪੇ ਸੇਜ ਭਤਾਰੁ ।
ਰੰਗਿ ਰਤਾ ਮੇਰਾ ਸਾਹਿਬ ਰਵਿ ਰਹਿਆ ਭਰਪੂਰਿ
ਆਪੇ ਮਾਛੀ ਮਾਛੁਲੀ ਆਪੇ ਪਾਣੀ ਜਾਲੁ
ਆਪੇ ਜਾਲ ਮਣਕੜਾ ਆਪੇ ਅੰਦਰਿ ਲਾਲੁ
ਆਪੇ ਬਹੁਬਿਧਿ ਰੰਗੁਲਾ ਸਖੀਏ ਮੇਰਾ ਲਾਲੁ ।
ਨਿਤ ਰਵੈ ਸੁਹਾਗਣੀ ਦੇਖੁ ਹਮਾਰਾ ਹਾਲੁ
ਪ੍ਰਣਵੈ ਨਾਨਕੁ ਬੇਨਤੀ ਤੂ ਸਰਵਰੁ ਤੂ ਹੰਸੁ
ਕਉਲੁ ਤੂ ਹੈ ਕਵੀਆ ਤੂ ਹੈ ਆਪੋ ਵੇਖਿ ਵਿਗਸੁ ।

ਆਪੇ ਰਸੀਆ ਆਪੇ ਰਸ ਆਪੇ ਰਾਕਣ ਹਾਰ
ਆਪੇ ਹੋਵੇ ਚੋਲੜਾ ਆਪੇ ਸੇਜ ਭਤਾਰ
ਰੰਗ ਰਤਾ ਮੇਰਾ ਸਾਹਿਬ ਰਵਿ ਰਿਅਾ ਭਰਪੂਰ
ਆਪੇ ਮਾਛੀ ਮਾਛੁਲੀ ਆਪੇ ਪਾਣੀ ਜਾਲ
ਆਪੇ ਜਾਲ ਮਣਕੜਾ ਆਠੇ ਅੰਦਰ ਲਾਲ
ਆਪੇ ਬਹੁ ਬਿਧ ਰੰਗਲਾ ਸਖੀਏ ਮੇਰਾ ਲਾਲ
ਬਿਤ ਰਵੈ ਸੁਹਾਗਣੀ ਦੇਖ ਹਮਾਰਾ ਹਾਲ
ਪ੍ਰਣਵੈ ਨਾਨਕ ਬੇਨਤੀ ਤੂ ਸਰਵਰ ਤੂ ਹੰਸ
ਕੌਲ ਤੂ ਹੈ ਕਵੀਆ ਤੂ ਹੈ ਆਪੇ ਵੇਖ ਵਿਗਸੁ ।

He is the juice taster; He is the juice; He himself
enjoys it;
He himself is the wife; he Himself is the husband on
the bed;
My master is full of love; He is diffused to the fullest
extent,
He Himself is the fisherman, himself he is fish; He is
the water; and also the ne

He himself is sinker of the net; He is the bait ;
O my friend ! my beloved is full of love ; in diverse
ways ;

He affords enjoyment to the faithful wives ; see in
what predicament are we,
Thou art, Nanak submist humbly, the Pond and Thou
the Swan,

Thou art Lotus, Thou the Kawi plant ; Thou
blossomest up with joy on looking (at the creation).

(Sri Rag Mohalla 1, p. 23)

ਹਰਿ ਹਰਿ ਰੂਪ ਰੰਗ ਸਭਿ ਤੇਰੇ ਮੇਰੇ ਲਾਲਨ ਲਾਲ ਗੁਲਾਰੇ

ਜੈਸਾ ਰੰਗੁ ਦੇਹਿ ਸੋ ਹੋਵੈ ਕਿਆ ਨਾਨਕ ਜੰਤ ਵਿਚਾਰੇ ।

ਹਰ ਹਰ ਰੂਪ ਰੰਗ ਸਭ ਤੇਰੇ ਮੇਰੇ ਲਾਲਨ ਲਾਲ ਗੁਲਾਰੇ,

ਜੈਸਾ ਰੰਗ ਦੇਹੁ ਸੋ ਹੋਵੈ ਕਿਆ ਨਾਨਕ ਜਨਤ ਵਿਚਾਰੇ ।

O my God ! appearances and colours are thine ;

O my Rosy coloured beloved,
These hapless creatures take the colour which thou
impartest to them.

(Gond M. 4, p. 165)

Yet another passage:—

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਸੁਆਮੀ ਸਿਰਜਨਹਾਰੁ

ਅਨਿਕ ਭਾਂਤਿ ਹੋਇ ਪਸਰਿਆ ਨਾਨਕ ਏਕੰਕਾਰੁ ।

ਜਲ ਥਲ ਮਹੀਅਲ ਪੂਰਿਆ ਸੁਆਮੀ ਸਿਰਜਨਹਾਰ

ਅਨਿਕ ਭਾਂਤਿ ਹੋਏ ਪਸਰਿਆ ਨਾਨਕ ਏਕੰਕਾਰ ।

In water, on land, and between heaven and Earth,
He one universal Soul, pervades everything in diverse
rays.

(Thithi Gauri Mohalla 5, p. 296)

ਅਖ ਮੋਹਿ ਜਲਤ ਰਾਮ ਜਲ ਪਾਇਆ ।

ਅਬ ਸੋਹੇ ਜਲਤ ਰਾਮ ਜਲ ਪਾਇਆ ।

In the midst of burning fire (of passions and desires),
I have found the water of Ram (i. e. Name of God).

(Gauri Guareri, Kabir, p. 343)

He listens to the prayers:—

ਜੇ ਦਰਿ ਮਾਂਗਤ ਕੂਕ ਕਰੇ ਮਹਲੀ ਖਸਮ ਸੁਣੇ ।

ਜੇ ਦਰ ਧਾਇਤ ਕੂਕ ਕਰੇ ਸਹਲੀ ਖਸਮ ਸੁਨੇ ।

If one raises the cry as a beggar at His door ; the Lord hears the same in His palace.

(Asa Mohalla 1, p. 349)

He live next to one's Atma :—

ਨਿਕਟਿ ਜੀਅ ਕੈ ਸਦਹੀ ਸੰਗਾ ।

ਨਿਕਟਿ ਜੀਅ ਕੇ ਸਦਹੀ ਸੰਗਾ ।

"He lives next to the heart and is always, with me."

(Asa M 5, p. 376).

The Gurus in Guru Granth Sahib, have addressed Brahm by various names, some of which are accepted as the appellations of the Hindu Gods but in the Sikh Scriptures, they connote only, the undivided Brahma, the Lord of the Universe. For instance, he is remembered as Raghunath (ਰਾਘਨਾਥ) (Rama); Gopal (ਗੋਪਾਲ) (Krishna); Sarangpani (ਸਾਰੰਗਪਾਣੀ) Dispenser of the word; Murar (ਮੁਰਾਰ) Destroyer of ignorance; Vishnu (ਵਿਸ਼ਨੂ) Immanent Soul; Shiva (ਸ਼ਿਵ) Giver of salvation.

They have referred to and addressed Brahma (Wahiguru) as the Superior Being in all relations, where love, service and humility come in. For example, love of a faithful spouse is likened to the love of a man for God -

ਆਪੇ ਰਸੀਆ ਆਪਿ ਰਸੁ ਆਪੇ ਰਾਵਣਹਾਰੁ ।

ਆਪੇ ਰਸੀਆ ਆਪਿ ਰਸੁ ਆਪੇ ਰਾਵਣ ਹਾਰ

He himself sucks the juice; He himself is the juice and He himself enjoys it. (Sri Rag Mohalia 1, p. 23).

ਜਾ ਪਿਰੁ ਜਾਣੈ ਆਪਣਾ ਤਨੁ ਮਨੁ ਅਗੈ ਧਰੇਇ ।

ਸੁਹਾਗਣੀ ਕਰਮ ਕਮਾਵਦੀਆ ਸੇਈ ਕਰਮ ਕਰੇਇ ।

ਜਾ ਪਿਰ ਜਾਨੈ ਆਪਣਾ ਤਨੁ ਮਨੁ ਅਗੈ ਧਰੇ ।

ਸੁਹਾਗਣੀ ਕਰਮ ਕਮਾਵਦੀਆਂ ਸੇਝੈ ਕਰਮ ਕਰੇ ।

When the wife (Jiv Atma) knows her husbaund (Parm

Atma); she should place her mind and body at His disposal; she should do the acts as are done by faithful wives. (Sri Rag Mohalla 3, p 31)

They have compared the acts of a virtuous soul to those of a depraved soul by comparing the lives of a faithful accomplished wife, with a degraded headstrong wife :—

ਗੁਣਵੰਤੀ ਸਚੁ ਪਾਇਆ ਤ੍ਰਿਸ਼ਨਾ ਤਜਿ ਵਿਕਾਰ ।

ਅਉਗੁਣਵੰਤੀ ਗੁਣ ਕੋ ਨਹੀਂ ਬਹਿਣ ਨ ਮਿਲੈ ਹਦੂਰਿ ।

ਕ—ਗੁਣ ਵੰਤੀ ਸਚ ਪਾਯਾ ਤ੍ਰਿਸ਼ਨਾ ਤਜਿ ਵਿਕਾਰ ।

ਅਗੁਣ ਵੰਤੀ ਗੁਣ ਕੋ ਨਹੀਂ ਬਹਿਣ ਨ ਮਿਲੈ ਹਦੂਰ ।

The accomplished (and faithful) wife has obtained the Truth (God) by giving up desires and evil deeds. The straying wife has no merits and she is not allowed to sit in His Presence

(Sri Rag Mohalla 3, p. 36).

The *Jivatma* in its longing for union with *Paramatma*, is compared to a wife who is fixing her steadfast gaze at the road, which will lead her husband gone abroad, back to her :—

ਹਉ ਪੰਥੁ ਦਸਾਈ ਨਿਤ ਖੜੀ ਕੋਈ ਪ੍ਰਭੁ ਦਸੈ ਤਿਨ ਜਾਉ

ਜਿਨੀ ਮੇਰਾ ਪਿਆਰਾ ਰਾਵਿਆ, ਤਿਨ ਪੀਛੈ ਲਾਗਿ ਫਿਰਾਉ

ਖ—ਹਉ ਪੰਥੁ ਦਸਾਈ ਨਿਤ ਖੜੀ ਕੋਈ ਪ੍ਰਭੁ ਦਸੈ ਤਿਨ ਜਾਓ ।

ਜਿਨ ਮੇਰਾ ਪਿਆਰਾ ਰਾਵਿਆ ਤਿਨ ਪੀਛੈ ਲਾਗਿ ਫਿਰਾਓ ।

Ye, I am wistfully looking to the road; let any one give me a clue of Him and I will go there. I will follow her who has enjoyed the Union with my beloved.

(Sri Rag Mohalla 4, p. 41).

The ornaments, cosmetics, clothes and other aids to beauty are deemed useless. He likes them or if He is present, they are considered to be true only if the bride has given her heart to the bridegroom in all humility :—

ਸਭੇ ਕੰਤ ਮਹੇਲੀਆਂ ਕਰਹਿ ਸੀਗਾਰੁ ।

ਗਣਤ ਗਣਾਵਣਿ ਆਈਆਂ ਸੂਹਾ ਵੇਸ ਵਿਕਾਰੁ ।

ਸਮੇ ਕੰਤ ਮਹੇਲੀਆਂ ਸਗਲੀਆਂ ਕਰਹਿ ਸੀਗਾਰ

ਗਣਤ ਗਣਾਵਨ ਆਈਆਂ ਸੂਹਾ ਵੇਸ ਵਿਕਾਰ ।

All are wives of Lord; all are decorating their person; if they have come in with the consciousness of their beauty and want an appreciation, therefore, if, their trappings if of fast fading Red, (which are an index of sin) are shot with lust. (Sri Rag Mohalla 1, p. 54)

ਬਿਨੁ ਪਿਰ ਧਨ ਸੀਗਾਰੀਐ ਜੋਬਨ ਬਾਦਿ ਖੁਆਰੁ ।

ਨਾ ਮਾਣੈ ਸੁਖਿ ਸੇਜੜੀ ਬਿਨੁ ਪਿਰ ਬਾਦਿ ਸੀਗਾਰੁ ।

ਬ—ਬਿਨ ਪਿਰ ਧਨ ਸੀਗਾਰੀਐ ਜੀਵਨ ਬਾਦਿ ਸੁਆਰ

ਨਾ ਮਾਨੈ ਸੁਖ ਸੇਜੜੀ ਬਿਨ ਪਿਰ ਬਾਦਿ ਸੀਗਾਰ ।

Without the Lord, the youthful wife who decorates herself, her beauty is useless and leads only to worthless wrangling. If she does not enjoy the union, on the same bed, with her husband, then her decoration goes to waste, (Sri Rag Mohalla 1, p. 58)

Erring wife (Jivatman) should get herself pardoned by throwing herself at the Lord's feet:—

ਪੈ ਪਾਇ ਮਨਾਈ ਸੋਇ ਜੀਉ ।

ਪੈ ਪਾਏ ਮਨਾਏ ਸੋਏ ਜੀਓ ।

I will reconcile myself to the Lord, by casting myself at his feet " (Sri Yag Mohala 5, p. 73)

The bride (Jivatman) inquires from the seekers after God, about God and is willing to make her a sacrifice unto them, who tell the whereabouts of the Beloved:—

ਆਵਹੁ ਭੈਣੇ ਤੁਸੀਂ ਮਿਲਉ ਪਿਆਰੀਆ

ਜੋ ਮੇਰਾ ਪ੍ਰੀਤਮ ਦਸੇ ਤਿਸ ਕੈ ਹਉਂ ਵਾਰੀਆ ।

ਆਵੋ ਬਹਿਭੋਂ ਤੁਸੀਂ ਮਿਲਹੋ ਪਿਆਰੀਆਂ

ਜੋ ਮੇਰਾ ਪ੍ਰੀਤਮ ਦਸੇ ਤਿਸਕੋ ਹਉਂ ਵਾਰੀਆਂ ।

Come yea sister ! meets me yea, for whom I have affection ; I am sacrifice unto him, who gives a clue of my Lor^l. (Majh M. 4, p. 96)

Songs of joy are sung where the Beloved has created *Sohag* (good luck) by extending His love to the bride:--

ਜਿਤ ਘਰਿ ਪਿਰਿ ਸੋਹਾਗੁ ਬਣਾਇਆ,

ਤਿਤੁ ਘਰਿ ਸਖੀਏ ਮੰਗਲੁ ਗਾਇਆ ।

ਜਿਤ ਘਰ ਪਿਰ ਸੁਹਾਗ ਬਨਾਇਆ, ਨਿਤ ਘਰ ਸਖੀਏ ਮੰਗਲ ਗਾਇਆ ।

The songs of rejoicing are sung, where the Lord has made *Sohag*. (Majh Mohalla 4, p. 97)

Even the season gives pleasure or pain according as God is present in the heart or not. The month of Asarh of the Bikram era corresponding to May—June is the hottest part of the year in India and there is burning heat in the plains. But it loses its corresponding restlessness if the Beloved is present in the mind of the Seeker:—

ਆਸਾੜ ਤਪੈਦਾ ਤਿਸੁ ਲਗੈ ਹਰਿ ਨਾਹੁ ਨ ਜਿਨਾ ਪਾਸਿ ।

ਆਸਾੜ ਤਪੈਦਾ ਤਿਸ ਲਗੈ ਹਰ ਨਾਹੁ ਨ ਜਿਨਾ ਪਾਸ ।

The month of Asarh is scorching to her, who has not the Lord, *Hari* (God) with "

(Baramah n.ajh, Mohalla 5, page 134)

When pointing a lesson on the month of Bhadon, the Guru warns against the danger of sub-conscious under-currents, pulling crosswise against thoughts of exaltation and has it that all efforts by the Bride (jivatman) to beautify her person will prove useless, if the mind is concentrated on any object other than God:—

ਭਾਦੁਇ ਭਰਮਿ ਭੁਲਾਣੀਆ ਦੂਜੈ ਲਗਾ ਹੇਤੁ

ਲਖ ਸੀਗਾਰ ਬਣਾਇਆ ਕਾਰਜਿ ਨਾਹੀ ਕੇਤੁ ।

ਮਾਦੋਂ ਮਰਮ ਮੁਲਾਣੀਆ ਦੂਜੈ ਲਗਾ ਹੇਤ

ਲਖ ਸੀਗਾਰ ਬਨਾਇਆ ਕਾਰਜ ਨਾਹੀ ਕੇਤ ।

In the month of Bhadon (if) doubts cross the mind

(of the Bride) and her heart is elsewhere, then the application of innumerable to beauty, prove useless.

(Mejh M. 5 Ashtpanlan, p. 134)

This mundane life, according to the Guru is to be considered a place for the acquisition of merits for approval by the Lord ; just as the girl in her parent's home is expected to learn the accomplishments, which will find favour with her bridegroom:—

ਪੋਈਅੜੈ ਦਿਨ ਚਾਰਿ ਹੈ ਹਰਿ ਹਰਿ ਲਿਖ ਪਾਇਆ

ਸੋਭਾਵੰਤੀ ਨਾਰਿ ਹੈ, ਗੁਰਮੁਖਿ ਗੁਣ ਗਾਇਆ ।

ਪੇੜਘੜੈ ਦਿਨ ਚਾਰਹੇ ਹਰ ਹਰ ਲਿਖ ਪਾਯਾ ।

ਸੋਮਾ ਬਨ੍ਤੀ ਨਾਰ ਹੈ ਏਕਮੁਖ ਗੁਣ ਗਾਯਾ ।

In the parent's house, she (girl) has to live for a short span of life, this has been ordained by God ; the woman is a gifted one, who sings the praises of God as directed by the Guru. (Gauri Bairagan Mohalla 3, page 162)

ਸੁਣ ਨਾਹ ਪ੍ਰਭੁ ਜੀਉ ਏਕਲੜੀ ਬਨ ਮਾਹੇ

ਕਿਉ ਧੀਰੇਗੀ ਨਾਹ ਬਿਨਾ ਪ੍ਰਭ ਵੇਪਰਵਾਹੇ ।

ਸੁਨ ਨਾਹੁ ਪ੍ਰਭੁ ਜੀਅੋ ਏਕਲੜੀ ਬਨ ਮਾਹੇ ।

ਕਯੋ ਧੀਰੇਗੀ ਨ ਬਿਨਾ ਪ੍ਰਭੁ ਕੇਪਰਵਾਹੇ ।

Listen O Lord ! the weak woman (jivatman) in this world, is like one (stranded) in a forest ; how will she pluck courage without her Lord, who does not mind (the power of any one else)

(Gauri Chhant Mohalla 8, page 243).

The man who has a longing for union with God, can attain, that bliss only, if he feels for Him as does a beloved wife, when separated from her man:—

ਮੁੰਦ ਭੈਣਿ ਦੁਹੇਲੜੀਆ ਜੀਉ ਨੀਂਦ ਨ ਆਵੈ

ਸਾਧਨ ਦੁਬਲੀਆ ਜੀਉ ਪਿਰ ਕੈ ਹਾਵੈ ।

ਮੁਕਤ ਰੈਨ ਦੁਹੇਲੜੀਯੋਂ ਜੀਅੋ ਨੀਂਦ ਨ ਆਵੈ ।

ਸਾਥਨ ਦੁਬਲੀਯਾ ਜੀਐ ਪਿਰ ਕੈ ਹਾਵੈ ।

The girl finds it difficult to spend the night ; she does not find sleep ; she is lean on account of sighing for her Lord." (Gauri Purbi Chhant Mohalla 1, page 242)

The person, who is in search of God, is likened in places, more than one in the Sikh Scriptures to an Indian wife, who expecting the return of her beloved, fixes her gaze on the pathway, leading to her house and sometimes, tears of love gush in her eyes, but she is never satiated with the pleasure of thinking of him and looking on. She sometimes resorts to omens to feel that he is coming soon. —

ਪੰਥੁ ਨਿਹਾਰੈ ਕਾਮਨੀ ਲੋਚਨ ਭਰੀਲੇ ਉਸਾਸਾ

ਉਰ ਨ ਭੀਜੈ ਪਗੁ ਨਾ ਖਿਸੈ ਹਰਿ ਦਰਸਨ ਕੀ ਆਸਾ

ਉਡਹੁ ਨ ਕਾਗਾ ਕਾਰੇ ਬੇਗਿ ਮਿਲੀਜੈ ਅਪੁਨੇ ਰਾਮ ਪਿਆਰੈ ।

ਪੰਥ ਨਿਹਾਰੈ ਕਾਮਨੀ ਲੋਚਨ ਭਰੀਲੇ ਉਸਾਸਾ ।

ਭਰ ਨ ਭੀਜੇ ਪਗੁ ਨ ਖਿਸੈ ਹਰਿ ਦਰਸਨ ਕੀ ਆਸਾ ।

ਉਡਹੁ ਨ ਕਾਗਾ ਕਾਰੇ ਬੇਗਿ ਮਿਲੀਜੈ ਅਪੁਨੇ ਰਾਮ ਪਿਆਰੈ ।

The wife is watching the pathway ; her eyes are filled with tears, and sighs rise up from her breast, but her heart is satisfied and her feet do not falter, as she (Jiv Atma) wishes to see the sight of Hari (God). She asks the black crow to fly away (as an Omen) that her Lord was coming ere long (Gauri Kabir p. 337)

To the Gurus, the separation from Him, for however, short an interval, becomes very painful. They want to be in constant communion with Him.

ਇਕ ਘੜੀ ਦਿਨਸੁ ਮੈ ਕਉ ਬਹੁਤੁ ਦਿਹਾਰੈ ।

ਇਕ ਘੜੀ ਦਿਨਸੁ ਮੈ ਕਉ ਬਹੁਤੁ ਦਿਹਾਰੈ ।

One Ghari (1/8th of a Pahar of 3 hours) or day is for me so many days (if separated from God).

(Asa Mohall 5, pages 374)

The Gurus by admitting the following words of the Bhagats into Guru Granth Sahib, endorse the view that unless man love God as transcending even the affinity in

nature between different creature and objects, he can not attain to his goal of union, with the Bhrama:—

ਜਉ ਤੁਮ ਗਿਰਿਵਰ ਤਉ ਹਮ ਮੋਰਾ ।

ਜਉ ਤੁਮ ਚੰਦ ਹਮ ਭਏ ਹੈ ਚਕੋਰਾ ।

ਜਉ ਤੁਮ ਦੀਵਰਾ ਤਉ ਹਮ ਬਾਤੀ ।

ਜਉ ਤੁਮ ਤੀਰਥ ਤਉ ਹਮ ਜਾਤੀ ।

ਸਚੀ ਪ੍ਰੀਤਿ ਹਮ ਤੁਮ ਸਿਉਂ ਜੋਰੀ ।

ਤੁਮ ਸਿਉਂ ਜੋਰਿ ਅਵਰ ਸੰਗਿ ਤੋਰੀ ।

ਜਯੋ ਤੁਮ ਗਿਰਬਰ ਤਯੋ ਹਮ ਮਾਰਾ,

ਜਯੋ ਤੁਮ ਚੰਦ ਤਯੋ ਹਮ ਭਏ ਚਕੋਰਾ ।

ਜਯੋ ਤੁਮ ਦੀਵਰਾ ਤਯੋ ਹਮ ਬਾਤੀ ।

ਜਯੋ ਤੁਮ ਤੀਰਥ ਤਯੋ ਹਮ ਜਾਤੀ ।

ਸਾਚੀ ਪ੍ਰੀਤਿ ਹਮ ਤੁਮ ਸਿਉਂ ਜੋਰੀ ।

ਤੁਮ ਸਿਉਂ ਜੋਰਿ ਅਵਰ ਸੇਗ ਤੋਰੀ ।

If you are a mountain, then I am a peacock, If you are the moon, then, I have become a pheasant ; If you are a lamp, then, I am a wick ; If you are a place of pilgrimage, then, I am a pilgrim ; The true love have I contracted with you. Having entered in to the bond of love with you ; I have broken it off with others.

(Ravdas p. 658)

He is described also as Truth:—

ਪ੍ਰੀਤ ਲਗੀ ਤਿਸੁ ਸਚ ਸਿਉ ਮਰੈ ਨ ਆਵੈ ਜਾਇ

ਨਾ ਵਿਛੋੜਿਆ ਵਿਛੋੜੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ।

ਪ੍ਰੀਤ ਲਗੀ ਤਿਸੁ ਸਚ ਸਿਉ ਮਰੈ ਨ ਆਵੈ ਜਾਇ ।

ਨ ਬਿਛੋੜਿਆ ਬਿਛੋੜੈ ਸਭ ਮੇਂ ਰਿਹਾ ਸਮਾਇ ।

I have contracted love with that Truth ; which does not die or vanish ; he does not leave us, however, they (people) may try. He pervades all.

(Sri Rag Mohalla 5, p. 46)

The season and days are blessed, which are associated with him:—

ਸਾ ਰਤਿ ਸੁਹਾਵੀ ਜਿਤੁ ਤੁਧੁ ਸਮਾਲੀ, ਸੋ ਕੰਮੁ ਸੁਹੇਲਾ ਜੋ ਤੇਰੀ ਘਾਲੀ ।
 ਸਾ ਰੁਤ ਸੁਹਾਵੀ ਜਿਤੁ ਤੁਧੁ ਸਮਾਲੀ, ਸੋ ਕਮ ਸੋਹਿਲਾ ਜੋ ਤੇਰੀ
 ਬਾਲੀ

That season is full of pleasures, in which you are in remembrance ; that act is pleasant, in which service is done to you. (Majh Mohalla 5, p. 97)

He is described as loving like father, mother and other blood relatives:—

ਤੂੰ ਮੇਰਾ ਪਿਤਾ ਤੂੰ ਹੈਂ ਮੇਰਾ ਮਾਤਾ, ਤੂੰ ਮੇਰਾ ਬੰਧਪੁ ਤੂੰ ਮੇਰਾ ਭ੍ਰਾਤਾ ।
 ਤੂੰ ਮੇਰਾ ਧਿਤਾ ਤੂੰ ਹੈਂ ਮੇਰੀ ਸਾਤਾ, ਤੂੰ ਮੇਰਾ ਬੰਧਪੁ ਤੂੰ ਮੇਰਾ ਭ੍ਰਾਤਾ ।

Thou art my father ; thou art my mother ; thou art my relative, thou art my brother, (Rag Majh M. 5, p. 103)

ਤੂੰ ਮੇਰਾ ਸਖਾ ਤੂੰ ਹੀ ਮੇਰਾ ਮੀਤ, ਤੂੰ ਮੇਰਾ ਪ੍ਰੀਤਮ ਤੂੰ ਮੇਰਾ ਸੰਗਿ ਹੀਤ ।
 ਤੂੰ ਮੇਰਾ ਸਖਾ ਤੂੰ ਹੀ ਮੇਰਾ ਮੀਤ, ਤੂੰ ਮੇਰਾ ਪ੍ਰੀਤਮ ਤੂੰ ਮੇਰਾ ਸੰਗਿ ਹੀਤ ।

You are my relative ; you are my friend ; you are my beloved, you are the object of affection.

(Gauri Guareri M. 5, p. 181)

He is the beginning of all things, the Creator and the highest Entity:—

ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਆਪੇ, ਆਪੇ ਬਾਪੇ ਬਾਪਿ ਉਥਾਪੇ ।
 ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਆਪੇ, ਆਪੇ ਬਾਪੇ ਬਾਪਿ ਉਥਾਪੇ ।

You are the Entity in the beginning, the highest of all, you create and destroy. He himself is the creator and destroy (Rag Majh, Mohalla 5, p. 129)

ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਤਾ ਕਿਆ ਕਾੜਾ ।
 ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਤਾ ਕਿਆ ਕਾੜਾ ।

If the master is indestructible; then where is the worry ? (Ditto, p. 131)

He gives the powers (of faculties) to the creatures discharging their duty in this world :—

ਸਾਹੁ ਹਮਾਰਾ ਤੂੰ ਧਣੀ ਜੈਸੀ ਤੂੰ ਰਾਸਿ ਦੇਹਿ ਤੈਸੀ ਹਮ ਲੇਹਿ ।

ਸਾਹੁ ਹਮਾਰਾ ਤੂੰ ਧਨੀ ਜੈਸੀ ਤੂੰ ਰਾਸ ਦੇਹ-ਤੈਸੀ ਹਮ ਲੇਹੁ ।

You are the possessor of capital, you supply the Founds; we get the kind of capital, which you grant.

(Gauri Bairagan, M. 4, p. 165)

He has created jewels (of men) out of dust :—

ਜਿਨਿ ਕੀਤਾ ਮਾਟੀ ਤੇ ਰਤਨੁ, ਗਰਬੁ ਮਹਿ ਰਾਖਿਆ ਜਿਨਿ ਕਰਿ ਜਤਨ ।

ਜਿਨ ਕੀਤਾ ਮਾਟੀ ਤੇ ਰਤਨ, ਗਰਬ ਮੇਂ ਰਾਖਿਆ ਦਿਨ ਕਰ ਜਤਨ ।

He has created jewels out of dust; He has by his efforts, saved us (in the midst of so many dangers)

(Gauri Guareri, M. 5, p. 77)

Sorrow disappears by taking refuge in him :—

ਤਿਸਕੀ ਸਰਣਿ ਨਾਹੀ ਭਉ ਸੋਗੁ ਉਸ ਤੇ ਬਾਹਰਿ ਕਛੂ ਨ ਹੋਗੁ ।

ਤਿਸ ਕੀ ਸਰਨ ਨਾਹੀ ਭੀ ਸੋਗ, ਤਸ ਤੇ ਬਾਹਰ ਕਛੂ ਨ ਹੋਗ ।

There is neither fear nor sorrow if we take refuge in him; Nothing happens, independent of him.

(Ditto, p. 177)

All worldly, potentates and biggies are under His control :—

ਜਾ ਕੈ ਵਸਿ ਖਾਨ ਸੁਲਤਾਨ, ਜਾ ਕੈ ਵਸਿ ਹੈ ਸਗਲ ਜਹਾਨ ।

ਜਾ ਕੈ ਵਸ ਖਾਨ ਸੁਲਤਾਨ, ਜਾਕੈ ਵਸ ਹੈ ਸਗਲ ਜਹਾਨ ।

He has got *Khans* and *Sultans* under his thumb; He has got the whole world under His control. (Ditto p. 182)

We meet also with the passages, in which God is looked up to as master :

ਸਿਮਰਤ ਸੁਆਮੀ ਕਿਲਵਿਖ ਨਾਸੇ, ਸੁਖ ਸਹਜ ਆਨੰਦ ਨਿਵਾਸੇ ।

ਸਿਮਰਤ ਸਵਾਮੀ ਕਿਲ ਵਿਖ ਨਾਸੇ, ਸੁਖ ਸਹਜ ਆਨੰਦ ਨਿਵਾਸੇ ।

By remembering the *Master*, the sins disappear;
natural comforts and joys come to reside (in the devotee)
(Gauri Mohalla 5, p. 194)

He is the (real) giver of food and raiment :—

ਜਿਸ ਕਾ ਦੀਆ ਪੈਨੇ ਖਾਇ, ਤਿਸੁ ਸਿਉ ਆਲਸ ਕਿਉ ਬਨੈ ਮਾਇ
ਜਿਸ ਕਾ ਦੀਆ ਪੈਨ ਖਾਏ, ਤਿਸ ਸਿਐਂ ਆਲਸ ਕਿਐਂ ਬਨੇ ਪਾਏ ।

O my Mother ! how can I be indolent in the matter
of repeating Name of Him, who grants food and raiment.
(Ditto, p. 195)

**If a man holds fast to the principle that He loves
then he has no reason, to entertain fear :—**

ਓਹੁ ਅਬਿਨਾਸੀ ਰਾਇਆ, ਨਿਰਭਉ ਸੰਗਿ ਤੁਮਾਰੈ ਬਸਤੇ ਏਹੁ ਡਰਨੁ
ਕਹਾਂ ਤੇ ਆਇਆ ।
ਓਹੁ ਅਬਨਾਸੀ ਰਾਇਆ, ਨਿਸੀਂ ਸੰਗਿ ਤੁਮ੍ਹਾਰੇ ਬਸਤੇ ਇਹੁ ਡਰਨ
ਕਹਾਂ ਤੇ ਆਇਆ ।

He is indestructible Sovereign. He the fearless, lives
with you, always, where has your fear come from ?
(Gauri M. 5, p. 206)

ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਪਰਮੇਸੁਰ ਮਨ ਤਾਂ ਕੀ ਓਟ ਗਹੀਜੈ ਰੇ ।
ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਪਰਮੇਸੁਰ ਮਨ ਤਾਂ ਕੀ ਓਟ ਗਹੀਜੈ ਰੇ ।

O my mind grasp the support of the Parbrahma
Parmeshwar.
(Gauri M. 5, p. 209)

To the same effect, is the following passage :—

ਆਦਿ ਮਖਿ ਜੋ ਅੰਤਿ ਨਿਬਾਹੈ, ਸੋ ਸਾਜਨੁ ਮੇਰਾ ਮਨ ਚਾਹੈ ।

ਆਦਿ ਮਛ ਜੋ ਅੰਤ ਨਿਮਾਹੈ, ਸੋ ਸਾਜਨੁ ਮੇਰਾ ਮਨ ਚਾਹੈ ।

He who in the beginning, middle and end carries on
his patronage, Him my heart desires.
(Gauri Mohalla 5, p. 240)

Man's life is the best stage for union with God :—

ਭਈ ਪ੍ਰਾਪਤਿਮਾਨਖ ਦੇਹੁਰੀਆ, ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਏਹ ਤੇਰੀ ਬਰੀਆ ।

ਮई ਪ੍ਰਾਪਤ ਮਾਨੁਖ ਦੇਹੁਰੀਆ, ਗੋਬਿੰਦ ਮਿਲਨ ਕੀ ਏਹੁ ਤੇਰੀ

ਬਰੀਆ ।

Your have attained the man's estate; this is the time of your union with Gobind (God).

(Asa Moballa 5, p. 378)

The Repetition of the Name is deemed to confer all the pleasures of royalty as well as asceticism :

ਰਾਜ ਲੀਲਾ ਏਰੈ ਨਾਮਿ ਬਨਾਈ,

ਜੋਗ ਬਨਿਆ ਤੇ ਕੀਰਤਨ ਗਾਈ ।

ਰਾਜ ਲੀਲਾ ਤੇਰੇ ਨਾਮ ਬਨਾਈ, ਜੋਗ ਬਨਿਆ ਤੇਰਾ ਕੀਰਤਨ ਗਾਈ ।

Your name has brought about (the enjoyment of the) glories of royalty; the state (detachment) of Jog is obtained by the singing of your praises.

(Asa Mohalla 5, p. 385)

We should remember Him everywhere and under all conditions .—

ਉਠਤ ਬੈਠਤ ਸੋਢਤ ਧਿਆਈਐ,

ਮਾਰਗੀ ਚਲਤ ਹਰੇ ਹਰਿ ਗਾਈਐ ।

ਯਠਤ ਬੈਠਤ ਸੋਢਤ ਧਿਆਈਐ, ਮਾਰਗ ਚਲਤ ਹਰੇ ਹਰ ਗਾਈਐ ।

Standing, sitting, sleeping, we should repeat His Name; we should do the same even when we are travelling along a road.

(Asa Mohalla 5, p. 386)

ਹਰਿ ਕਾ ਨਾਮ ਰਿਦੈ ਨਿਤ ਧਿਆਈ,

ਸੰਗੀ ਸਾਥੀ ਸਗਲ ਤਰਾਈ ।

ਹਰਿ ਕਾ ਨਾਮ ਰਿਦੈ ਨਿਤ ਧਿਆਈ, ਸੰਗੀ ਸਾਥੀ ਸਗਲ ਤਰਾਈ ।

The dwelling in heart on Name results not only in the cycle of Births coming into a standstill for himself alone, but even the companions and friends of such a man are saved from transmigration—Repeat the Name, from your

heart, and you will enable those who are with you, to swim over (the ocean of *Sansar* the world).

(Assa M. 5, p 394)

He who never forget the Name, becomes one with God :—

ਜਿਨਾ ਨ ਵਿਸਰੇ ਨਾਮ ਸੇ ਕਿਨੇਹਿਆ,

ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੂਲ ਸਾਈਂ ਜੇਹਿਆ ।

ਜਿਨਾ ਨਾ ਵਿਸਰੇ ਨਾਮ ਸੇ ਕਿਨੇਹਿਆ, ਭੇਦ ਨ ਜਾਣਹੁ ਮੂਲ ਸਾਈਂ
ਜੇਹਿਆ ।

What is the man who never forgets the *Nam*(Name) ?
There is not the least doubt that he is one with the Master.

(Asa Mohalla 5, p. 397)

He is father of all human beings :—

ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ, ਤੂੰ ਮੇਰਾ ਗੁਰਹਾਈ ।

ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ, ਤੂੰ ਮੇਰਾ ਗੁਰਹਾਈ ।

He is the one Father; we are his sons; Thou (O God !)
are my Guru.” (Sorath Mohalla 5, p. 611)

ਅਪਣੇ ਬਾਲਕ ਆਪਿ ਰਖਿਅਨੁ ਪਾਰਬ੍ਰਹਮ ਗੁਰਦੇਵ ।

ਅਪਣੇ ਬਾਲਕ ਆਪ ਰਖਿਅਨੁ ਪਾਰਬ੍ਰਹਮ ਗੁਰਦੇਵ ।

He has saved his sons himself. He is Parbrahm and Gurdev.

(Bilawal Mohalla 5, p. 819)

He protects His devotees.

ਭਗਤਾਂ ਦੀ ਸਦਾ ਤੂੰ ਰਖਦਾ ਹਰਿ ਜੀਉ ਪੁਰ ਤੂੰ ਰਖਦਾ ਆਇਆ ।

ਮਨੁਜੀ ਦੀ ਸਦਾ ਤੂੰ ਰਖਦਾ ਹਰਿ ਜੀਉ ਪੁਰ ਤੂੰ ਰਖਦਾ ਆਇਆ ।

You have O God ! been always, protecting the honour of the devotees, yea O God, you have been doing this.

(Sorath Mohalla 3, p. 657)

It is the tie of love that binds Him to human beings :—

ਜੀਉ ਹਮ ਬਾਂਧੇ ਮੌਹ ਫਾਸ ਹਮ ਪ੍ਰੇਮ ਬੰਧਨਿ ਤੂੰ ਬਾਂਧੇ ।

ਜੀਉ ਹਮ ਬਾਂਧੇ ਮੌਹ ਫਾਸ ਪ੍ਰੇਮ ਹਮ ਬੰਧਨਿ ਤੂੰ ਬਾਂਧੇ ।

If we are bound by cords of (senseless) affection, you are tied down by the bonds of love.

(Rav Das, p. 658)

He is the grantor of all wishes :

ਇਛਾ ਪੂਰਕੁ ਸਰਬ ਸੁਖ ਦਾਤਾ, ਹਰਿ ਜਾਂ ਕੈ ਵਸਿ ਹੈ ਕਾਮਧੇਨਾ ।

इच्छा पूरक सरब सुख दाता हर जां कै वस है कामधेना ।

He grants all desires, imparts all comforts and he has under His power Kamdhen (a fabulous cow, which grants all the wishes of the possessor).

(Dhanasari Mohalla 5, p. 669)

God is invoked as father, whose, sons are men :—

ਹਮ ਬਾਤਿਕ ਤੁਮ ਪਿਤਾ ਹਮਾਰੇ, ਤੁਮ ਮੁਖਿ ਦੇਵਹੁ ਖੀਰਾ ।

ਹਮ ਖੇਲਹੁ ਸਭਿ ਲਾਡ ਲਡਾਵਹੁ ਤੁਮ ਸਦ ਗੁਣੀ ਗਹੀਰਾ ।

हम बारक तुम पिता हमारे तुम मुख देवी खीरा ।

हम खलह सब लाड लडावह तुम सद गुणी गहीरा ।

We are babies, you are our beloved father; give us milk (to sip) we are playing and you are fondling us; you are always, possessed of wisdom and merits.

(Ramkali M. 5, p. 697)

ਹਮ ਬਾਤਿਕ ਕਛੁਆ ਨ ਜਾਨਹੁ ਗਤਿਮਿਤਿ ਤੇਰੇ ਮੂਰਖ ਮੁਗਧ

ਇਆਨਾ ।

हम बारक कछुआ न जानह गतमित तेरे मूर्ख भुग्ध इयाना ।

We are babies, we donot know you valuation, we are foolish and lacking in discrimination.

(Jaitsari Mohalla 5, p. 697)

His name is the staff of the blind :

ਮੈਂ ਅੰਧਲੇ ਕੀ ਟੇਕ ਤੇਰਾ ਨਾਮੁ ਖੁੰਦਕਾਰਾ ।

मैं अंधले की टेक तेरा नाम कुंदकारा ।

O my Lord : your Name is the Staff of the blind for me.

(Tilang Bhagat Namdev, p. 727)

He is the life and vitality of men.

ਤੂੰ ਜੀਵਨ ਤੂੰ ਪ੍ਰਾਨ ਆਧਾਰਾ ।

तू जीवन तू प्राण आधार ।

You are life, you are the support of our vitality.

(Rag Subi M. 5, p. 739)

There is no king like him :-

ਕੋਊ ਹਰਿ ਸਮਾਨਿ ਨਹੀਂ ਰਾਜਾ, ਏਹ ਭੂਪਤਿ ਸਭ ਦਿਵਸ ਚਾਰਿਕੇ

ਝੁਠੇ ਕਰਤ ਦਿਵਾਜਾ ।

ਕੋਊ ਹਰ ਸਮਾਨ ਨਹੀਂ ਰਾਜਾ, ਏਹ ਭੂਪਤਿ ਸਭ ਦਿਵਸ ਚਾਰ ਕੇ

ਝੂਠੇ ਕਰਤ ਦਿਵਾਜਾ

There is no king like God; (These worldly) Kings are transitory ; they are making false decorations, without any reality.

(Kabir, p. 856)

He is a friend, who is always present :

ਸਾਜਨੜਾ ਮੇਰਾ ਸਾਜਨੜਾ, ਨਿਕਟਿ ਖਲੋਇੜਾ ਮੇਰਾ ਸਾਜਨੜਾ ।

ਸਾਜਨੜਾ ਮੇਰਾ ਸਾਜਨੜਾ, ਨਿਕਟਿ ਖਲੋਇੜਾ ਮੇਰਾ ਸਾਜਨੜਾ ।

"My friend, yea my friend is standing just close at hand to me."

(Ramkali Mohalla 5, p. 524)

Every thing in the universe, works under fear of Him :-

ਡਰਪੈ ਧਰਤਿ ਆਕਾਸ ਨਖੜਾ, ਸਿਰ ਉਪਰਿ ਅਮਰ ਕਰਾਰਾ ।

ਡਰਪੈ ਧਰਤਿ ਆਕਾਸ ਨਖੜਾ, ਸਿਰ ਊਪਰ ਅਮਰ ਕਰਾਰਾ ।

The earth, the heavens and plants are afraid of Him on their head works the order of the powerful.

(Maru Mohalla 5, p. 998)

He is omniscient :-

ਅੰਤਰਜਾਮੀ ਸਭ ਬਿਧਿ ਜਾਨ ਤਿਸਤੇ ਕਹਾ ਦੁਹਾਉ ।

ਅੰਤਰਜਾਮੀ ਸਭ ਬਿਧਿ ਜਾਨੇ ਤਿਸਤੇ ਕਹਾ ਦੁਹਾਉ ।

The all-knowing (God) knows everything; how can you conceal (anything) from him.

(Ditto, p. 1010)

ਪ੍ਰਭੂ ਮੇਰਾ ਅੰਤਰਜਾਮੀ ਜਾਣੁ ।

ਪ੍ਰਭੂ ਮੇਰਾ ਅੰਤਰਜਾਮੀ ਜਾਨ ।

Think of my Lord, Omniscient.

(Rag Kalvan M. 5, p. 1323)

His Darbar (Court) is the highest.

ਸਭ ਤੇ ਉੱਚ ਜਾਂ ਕਾ ਦਰਬਾਰੁ ।

ਸਭ ਤੇ ਭੱਜ ਜਾਂ ਕਾ ਦਰਬਾਰ ।

Whose Darbar is the highest. (Gauri M. 5, p. 182)

The Jiv Atma appears as a maid servant to Him :-

ਅਪੁਨ ਠਾਕੁਰਕੀ ਹਉ ਚੇਰੀ ।

ਅਪਨੇ ਠਾਕੁਰ ਕੀ ਹਉ ਚੇਰੀ ।

I am a maid-servant to my Master.

(Rag Sarang M. 1, p. 1197)

Guru (Satguru)

In, Islamic religious Literature, the word Rasul is employed, when referring to the Prophet Muhammad. The Muhammadans would never tolerate the appropriation of the same by another Muhammadan though, the etymological meaning of the term is messenger.

In the Sikh Literature the word Guru is confined to the Ten Gurus and Guru Granth and no other Sikh however exalted his position, and purity of character, can arrogate to himself the epithet of Guru or Satguru. Some Sikhs like Namdharis, who employ this title with respect to their own religious leaders, are committing an act of sacrilege. Sometime, this word is used as synonymous with Satgur or Satguru, or Gur which in some passages is equivalent to God.

It is to be carefully, noted that a cardinal principle of Sikh religion is that the same spirit of Guru Nanak animated all the succeeding nine Gurus and it is for this reason, that the word Nanak occurs in the 'word' of all the Sikh Gurus.

ਜੋਤਿ ਓਹਾ, ਜੁਗਤਿ ਸਾਇ, ਸਹਿ ਕਾਇਆ, ਫੇਰਿ ਪਲਟੀਐ ।

ਰਾਮਕਲੀ ਵਾਰ ਰਾਏ ।

ਜੋਤ ਓਹਾ ਜੁਗਤ ਸਾਏ, ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ।

"The same Light! the same mode (of salvation), only the body changes."

(Ramkall Var Rai Satta and Balwand p. 466)

Guru Nanak and his Successors are believed to have come into the world with an extra-ordinary measure of Gods' Light and they are considered as Gur-Avtars, who were entrusted with the task of carrying the message of the unity of Godhead. Salvation by loving remembrance of His Name, to succour the virtuous and to set right the enemies of the Faith by their word, and failing that, if necessary, by force of arms. In this last respect they are looked upon, not only by the Sikhs, but a considerable proportion of the Hindus and even by some Muhammadans, as the Avatars of *Kalyug*. The Tenth Guru Gobind Singh, has all the characteristics, enumerated in *Kalki puran*, of the *Kalki Avatar*, prophesied therein and his attributes are identified with the Founder of the Khalsa.

(Sri Guru Granth Sahib)

As observed above, the Word of the Gurus before Guru Arjan, the Fifth Guru was collected by him and the volume called Guru Granth Sahib by the Sikhs was installed at Hari Mandir (Golden Temple) the *Sanctum Sanctorum* of the Sikhs, with great ceremony. The Guru sat at a lower level and the most pious among the Sikhs of his time, Bhai Budha was appointed the Minister (Granthi). Be it noted here, that the Sikh Scriptures have the unique distinction of being the composition, not only of the Word of the Gurus, but of the Hindu Saints also of even not high castes, like Kabir, Namdev and Ravidas and Muhammadan Faqirs, like Farid. Here, is the true democracy of the Faithful !

In 1765 Bikrami, when the Tenth Guru was thinking of merging his soul into the soul of the universe, he announced that hence-forward, as far as the spiritual teaching went, Guru Granth was to be the Guru and of course, the Khalsa in Chamkaur after the bloody struggle of the handful of his Sikhs against the besieging hosts

had been set in the place of the Guru. So the Amritdhari (Baptised) Sikhs—the *Khalsa*, under the inspiration of Guru Granth was to be the Guru.

Name (Nam)

Name (Nam) is used in the Sikh religious Literature mostly as the Vehicle to convey the impression of God together with His attributes :—

ਨਾਨਕ ਨਾਮ ਜਪਹੁ ਸਚ ਸਿਫਤ ਸਾਲਾਹ ।

नानक नाम जपो सच सिफत सालाह ।

Nanak ! repeat the Name with the true attributes and praises, (Gauri M. 5, p. 290)

In some passages, the Name is identified with the wearer of the Name—God e.g. in the Sukhmani (Guru V):—

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ । ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ।

नाम के धारे सगले जन्त । नाम के धारे खंड ब्रह्ममंड ।

“The Name has created all living beings, the Name has created all the divisions of the Earth.”

(Gauri Sukhmani M. 5 p. 284)

There is no aspect of character it is held in the Sikh Scripture, which is not changed for the better, tuning a man's whole frame to God, by meditation by way of the repetition of Nam, So much so, that a Sikh is enjoined in the words :— (Ramkali M. 1, p. 941)

ਗੁਰਮੁਖ ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਧਿਆਵੈ ।

गुरुमुख रोम रोम हर धियावै ।

to repeat His Name, by each hair of his body.

That the mind of a Sikh like the magnetic needle should always be pointed to his creator by means of the repetition, of the Name (reminding of His attributes).

There are three stages for a person, who wants to follow the teachings of the Gurus to dwell upon Nam. (1) repetition by tongue *ਸਿਮਰਨ*; Simran (2) Constant turning of thoughts to him whether the tongue is moving

or the lips are closed—*ध्यान Dhian* and (3) Constant hearts' yearning for the Almighty, coupled with love *लिव*

There is nothing good in this world or the other which a man can desire which is not given out to him, whose heart dwells upon Nam. For, is it not said in *Sukhmani* by the Fifth Guru ? :—

ਪਾਰਜਾਤੁ ਏਹ ਹਰਿ ਕੋ ਨਾਮੁ । ਕਾਮ ਧੇਨ ਹਰਿ ਗੁਣ ਗਾਮ ।

ਸਭ ਤੇ ਉਤਮ ਹਰਿ ਕੀ ਕਥਾ । ਨਾਮ ਸੁਨਤ ਦਰਦ ਦੁਖ ਲਥਾ ।

ਨਾਮ ਤੁਲਿ ਕਛੁ ਅਵਰੁ ਨ ਹੋਇ । ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਾਵੈ

ਜਨੁ ਕੋਇ ।

ਪਾਰਜਾਤ ਏਹ ਹਰਿ ਕੀ ਨਾਮ ਕਾਮ ਧੇਨ ਹਰਿ ਗੁਣ ਗਾਮ ।

ਸਭ ਤੇ ਉਤਮ ਹਰਿ ਕੀ ਕਥਾ । ਨਾਮ ਸੁਨਤ ਦਰਦ ਦੁਖ ਲਥਾ ।

ਨਾਮ ਤੁਲ ਕਛੁ ਅਵਰ ਨ ਹੋਏ, ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮ ਪਾਵੈ

ਜਨ ਕੋਏ ।

SIKHBOOKS CLUB.COM
(Gauri Sukhmani M. 5, p. 265)

The Name of God is *Parjat* (a fabulous tree, which yields any fruit desired by him who possesses it) and *Kamdhen* (a fabulous cow, which yields milk without calving and which also gives each and everything desired by the possessor thereof. The best exposition is that of God ; all pains and privations disappear on hearing the Name.

Sewa (Service)

"Mrs. Annie Besant in her *Brahm Vidya*, observes; Although, we speak of three paths to union, the path of *Juan*, wisdom, the path of *Ichcha* will, the path of *Kirya* Activity, yet, they all join into one at the end and are summed up by one word "service". In the Gurus' creed, it is held as an established truth, that selfless service is absolutely, necessary for a traveller on the path to salvation, however many or however trying the austerties to which a person has subjected himself in his desires to rise above his inner self :—

ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ । ਤਿਸੁ ਕਉ ਹੋਤ ਪ੍ਰਾਪਤ ਸੁਆਮੀ ।

सेवा करन होए निहकामी तिस को होत ग्राप्त स्वामी ।

He who renders Sewa (service) without any desires (of fruits) does attain to his Master.

(Gauri Sukhmani M. 5, p. 268)

(Sukhmani Guru Arjan V)

ਜੇਗਮ ਜੋਧ ਜਤੀ ਸੰਨਿਆਸੀ । ਗੁਰਿ ਪੂਰੇ ਵੀਚਾਰੀ ।

ਬਿਨੁ ਸੇਵਾ ਫਲੁ ਕਬਹੂੰ ਨ ਪਾਵਸਿ ਸੇਵਾ ਕਰਣੀ ਸਾਰੀ ।

जगम जोध जती सन्यासी गुर पूरे वीचारी ।

बिन सेवा फल कबहुं न पावस सेवा करनी सारी ।

The perfect Guru (the Sikh Gurus are considered perfect men by the Sikhs) has given his view that be a man Jangam (a sect of intinerant Hindu monks), Jodh (Hero or ascetic), Jati (Celibate), Sanyasi (a class of monks, who donot reside among their people and generally spend their lives in solitudes and on preaching tours), without service he can never obtain the fruits of his endeavours; service is the best kind of act. (Maru Mohalla I p. 992)

At Anandpur, once upon a time, Guru Gobind Singh was in the congregation and a handsome youngman was sitting close by. The Guru asked for a cup of water. The youth at once went out and returned with the same "Thy hands, O Sikh ! are very soft" remarked the Guru. "This is the first time in my life, when I have rendered service to any one, replied the youth. The Guru ordered the water to be thrown away, as it was impure. The Sangat looked at the Guru, with the questioning eyes, which wanted the reason which prompted him to order the water to be thrown away as not fit to drink. "The limbs of him who has not ministered with them in the way of Service to others, are polluted and therefore, the water was cast away" put in the Guru. What a high value did the Gurus set upon selfless Sewa !

We now, take up the question of questions—how can Karma can be extinguished and whether it can be extinguished at all and if so how far ?

In Brahma Vidya¹, Mrs. Annie Besant in a general way, recites the Buddhist doctrine that the pursuit of Karma ceases only, when the desires cease to haunt a man altogether "He who is free from desire and without grief, beholds in tranquility of the senses, the majesty of the self. Just as the goal in Yoga, is union with the universal *Atma*, *Brahman*, himself, Buddha maintained that there was no positive merit in outward acts of self denial or penance, but holding that family connection and the possession of wealth or power were likely to prolong that mistaken estimate of the value of things, that yearning thirst, that clinging to life, which were the origin of evil, he taught that to forsake the world, was a necessary step towards the attainment of spiritual freedom. So in Buddhism, the Karma could not be extinguished, if a person were to live and labour in this work-a-day world. The initial step towards the conduct leading to Nirvan was the *forsaking of the world*.

The Salvation or effacement of Karma can be attained in Buddhism, by rising by means of contemplation, to greater and greater wisdom—that is, to purer and purer detachment from the world, until in perfect wisdom, all craving for existence vanishes. Then and then only, the Karma ceases to be individualised, personality is extinguished and Nirvana is attained². And what is the object to be contemplated upon? There is no place for God, Brahma, or Atma in Buddha's system. There are prescribed various kinds of meditations of abstract virtues; for instance, of Love, Pity, Joy and Purity. It may easily be imagined how difficult such a kind of meditation is. Crying therefore, for Nirvan, is for an ordinary human being, a cry for the moon. Take this with the idea that acts are not destroyed by hundreds of *Kalpas* (ages) but when, in due time, deeds have attained their consummation, they bring forth fruits for creatures

¹ By Mr. Annie Besant. p. 4 et seq.

² Legends of Indian Buddhism, by L. Grailmer Byng.

endowed with bodies.¹ According to the Buddhist religion therefore, it is next to impossible for a man to get rid of the load of Karma as a Buddhist says, "conquer desires" but that is only negative.²

Among the Hindu religious philosophers, the one engrossing problem is, how is the man to break this iron chain of repeated existence.³

In *Karmvad aur Janmantar*, we read at page 148, et seq. that there are three kinds of Karma, according to the time of the working thereof. (1) *Sinchat* or those which have accumulated in the previous lives; (2) *Prarabd* or those with which the person has taken his birth and which determine the status, age, enjoyments, sufferings or pleasures of his existence on the earth; and (3) *Agami Kriyaman*, the acts which a person is doing at the present time. It is held on the authority of the Hindu Scriptures; that the Karma belonging to the first and third category can be met with virtuous deeds and cancelled. But the same cannot be said of the second category. They are likened to an arrow, which has left the bow, and which does not return and must run its course. The belief is firmly rooted that :-

"No action, whether foul or fair,
Is ever done, but it leaves somewhere,
A record written by fingers ghostly."

But the lot of man is sorry indeed, if there are no means at the disposal of the repenting human beings to counteract the results of his erring deeds, "we may find" remarked Mr. C. C. Messey "the Ground of re-incarnation in an attraction to this world, or principle of life—whatever has brought us here, once, will presumably bring us here, again and again, still the motive power changes. Regeneration (a new nature) alone exempts from incarnation, the bonds of desire to the external nature, being thus severed, all the tendrils of attachment to it, are thus

1. Legends of Indian Buddhism by L. Greamer Byng.

2. Hume's Introduction to the Translation of 14 Principal Upanishads.

3. On the Threshold of the Unseen by Barret.

eradicated." (1) But the Hindu Philosophy does not make a provision for such a regeneration. The only course suggested is to set the virtuous deeds against the evil acts and by striking a balance, to cancel the latter (2) But according to Upanishads a person, may by good deeds, of religion, earn a limited amount, of merit, to be enjoyed for a time, in heaven after which, the inexorable law of rebirth returns them to the world :—

“Having had enjoyment on the top of the heaven
won by good works
They enter this world, or a lower (3).

It is enunciated in another place, on the basis of the teaching of Gita, that one can cut off the knot of Karma by (1) giving up all desire of fruit, when doing good deeds, (2) by getting rid of *Ahankar*, Ego, (3) by laying all the acts at the feet of God.

But it is not suggested how this is to be accomplished.

In Sikh Religion, Guru Nanak's anchor sheet was the unity of Godhead with boundless love for Him. In Guru Granth (1) sayeth the Guru :—

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਜਲ ਚਮਲੇਹਿ ।
ਲਹਿਰੀ ਨਾਲਿ ਪਛਾੜੀਐ ਭੀ ਵਿਗਸੈ ਅਸਨੇਹਿ ।
ਜਲ ਮਹਿ ਜੀਅ ਉਪਾਇਕੈ ਬਿਨੁ ਜਲ ਸਰਣੁ ਤਿਨੇਹਿ ।
ਰੇ ਸਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਮਛਲੀ ਨੀਰ ।
ਜਿਉ ਅਧਿਕਉ ਤਿਉ ਸੁਖ ਘਣੈ, ਮਨਿ ਰਨਿ ਸਾਤ ਸਰੀਰ ।
ਬਿਨੁ ਜਲ ਘੜੀ ਨ ਜੀਵਈ ਪ੍ਰਭੁ ਜਾਣੈ ਅਭਪੀਰ ।
ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਚਾੜ੍ਹੜ ਮੋਹ ।
ਸਰ ਭਰ ਥਲ ਹਰਿਆਵਲੇ, ਇਕ ਬੂੰਦ ਨ ਪਵਈ ਕੋਹ ।
ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਜਲ ਦੁਧ ਹੋਇ ।
ਆਵਟਣੁ ਆਪੇ ਖਵੈ ਦੁਧ ਕੋ ਖਪਣਿ ਨ ਦੋਇ ।

1. PP. 287-288 On the Thresholds of the Unseen by Barret,
2. Karamvad aur Janmantar, p. 181.
3. Mundaka Upanishad (1—2, 7, 9, 10).

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਚਕਵੀ ਸੂਰ ।

ਖਿਨ ਪਲੁ ਨੀਂਦ ਨ ਸੋਵਈ ਜਾਣੈ ਦੂਰਿ ਹਜ਼ੂਰਿ ।

ਰੇ ਮਨ ਐਸੀ ਹਰ ਸਯੋਂ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਜਲ ਕਮਲੇਹ

ਲੰਹਰੀ ਨਾਲ ਪਛਾਡੀਐ ਭੀ ਵਿਗਸੈ ਅਸਨੇਹ

ਜਲ ਮੇਂ ਜਿਉ ਤਪਾਏਕੈ ਬਿਨ ਜਲ ਮਰਨ ਤਿਨੇਹ

ਰੇ ਮਨ ਐਸੀ ਹਰ ਸਯੋਂ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਮਛਲੀ ਨੀਰ

ਯਯੋਂ ਅਥਕੀ ਥਯੋਂ ਸੁਖ ਧਨੋਂ ਮਨ ਤਨ ਸਾਂਤ ਜ਼ਰੀਰ

ਬਿਨ ਜਲ ਥਡੀ ਨ ਜੀਵੈ ਸਭੁ ਜਾਨੈ ਅਥਪੀਰ

ਰੇ ਮਨ ਐਸੀ ਹਰ ਸਯੋਂ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਚਾਤ੍ਰਿਕ ਮੇਂਹ

ਸਰ ਭਰ ਥਲ ਹਰਯਾਵਲੇ ਇਕ ਬ੍ਰੰਦ ਨ ਪਵਹੀ ਕੇਹ

ਰੇ ਮਨ ਐਸੀ ਹਰ ਸਯੋਂ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਜਲ ਦੁਧ ਹੋਯ

ਆਵਟਣ ਆਪੇ ਖਵੈ ਦੁਧ ਕੀ ਖਪਨ ਨ ਦੇ

ਰੇ ਮਨ ਐਸੀ ਹਰ ਸਯੋਂ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਚਕਵੀ ਸੂਰ

ਖਿਨ ਪਲ ਨੀਂਦ ਨ ਸੋਵੈ ਜਾਨੈ ਦੂਰ ਹਜ਼ੂਰ

O my mind ! Love (thy) God just as lotus loves

water;

Being tossed by the waves; still its love waxes;

It takes its birth in water; it dies away without it.

O my mind ! Love (thy) God just as fish loves water;

The more it grows, more comfort it feels; in mind and

body and gains in peace;

It cannot survive one Ghari, ($\frac{1}{8}$ th of a pahar or

3 hours) when, separated,

My Lord knows the pain of my heart (on account of

separation)

O my mind ! love thy God just as chatrik (birth)

loves the rain;

The ponds are full to the brim, the earth is green

but it does not get a drop; (which would quench

its thirst)

O my mind ! love thy God just as water loves milk;

It sustains the heat itself, but does not allow it to

touch the milk;

O my mind; love they God as Chakvi loves the sun;
It does not take a wink of sleep; it think it the sun)
to be present always.

Again :-

ਰਾਜ ਨ ਚਾਹਉ, ਮੁਕਟਿ ਨ ਚਾਹਉ, ਮਨ ਪ੍ਰੀਤ ਚਰਨ ਕਮਲਾਰੇ ।

ਰਾਜ ਨ ਚਾਹੋ, ਮੁਕਤ ਨ ਚਾਹੋ ਮਨ ਪ੍ਰੀਤ ਚਰਨ ਕਮਲਾਰੇ ।

I donot hanker after sovereignty; I donot long for
salvation in my mind; there is love for His lotus feet.

(Rag Dev Gandhari Mohalla 5, p. 534)

Still more :—

ਜਉ ਤੁਮ ਗਿਰਿਵਰ, ਤਉ ਹਮ ਮੋਰਾ ।

ਜਉ ਤੁਮ ਚੰਦ ਤਉ ਹਮ ਭਏ ਹੈ ਚਕੋਰਾ ।

ਜਉ ਤੁਮ ਦੀਵਰਾ, ਤਉ ਹਮ ਬਾਤੀ ।

ਜਉ ਤੁਮ ਤੀਰਥ, ਤਉ ਹਮ ਜਾਤੀ ।

ਸਾਚੀ ਪ੍ਰੀਤਿ ਹਮ ਤੁਮ ਸਿਉ ਜੋਰੀ ।

ਤੁਮ ਸਿਉ ਜੋਰਿ ਅਵਰ ਸੰਗਿ ਤੋਰੀ ।

ਤੁਮਰੇ ਭਜਨ ਕਟਹਿ ਜਮ ਫਾਸਾ ।

ਭਗਤ ਹੋਤਿ ਗਾਵੈ ਰਵਿਦਾਸਾ ।

ਯਤ ਤੁਮ ਗਿਰਕਰ ਤਤ ਹਸ ਸੋਰਾ ।

ਯਤ ਤੁਮ ਚੰਦ ਤਤ ਹਮ ਭਏ ਹੈ ਚਕੋਰਾ ।

ਯਤ ਤੁਮ ਦੀਵਾਰਾ ਤਤ ਹਮ ਬਾਤੀ ।

ਯਤ ਤੁਮ ਤੀਰਥ ਤਤ ਹਮ ਜਾਤੀ ।

ਸਾਚੀ ਪ੍ਰੀਤ ਹਮ ਤੁਮ ਸਿਉ ਜੋਰੀ ।

ਤੁਮ ਸਿਉ ਜੋਰਿ ਅਵਰ ਸੰਗਿ ਤੋਰੀ ।

ਤੁਮਰੇ ਭਜਨ ਕਟੇ ਜਮ ਫਾਸਾ ।

ਭਗਤ ਹੋਤਿ ਗਾਵੈ ਰਵਿਦਾਸਾ ।

(Sorath Ravdas p. 658)

If Thou art a mountain, then I am a peacock;
If Thou art the moon, then I have become a
pheasant;

If Thou art a lamp; then I am the wick therein,
If Thou art a Tirath (Place of pilgrimage) then I
am a pilgrim;

I have tied the bond of true love with you; having
done so, I have broken off love with others;

The noose of the Yamdut (agents of Dharamraj, who
adjudicate on the Karma after death) has been snapped,
by meditation on Thy name (Sorath Ravdas).

So complete is the union of the Guru with the Brahma
that it appears that he lives, moves and has his being in
Him :—

ਬ੍ਰਹਮ ਦੀਸੈ ਬ੍ਰਹਮ ਸੁਣੀਐ ਏਕ ਏਕ ਵਖਾਣੀਐ ।

ਆਤਮ ਪਸਾਰਾ ਕਰਣ ਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀਂ ਜਾਣੀਐ ।

ਬ੍ਰਹਮ ਦੀਸੈ ਬ੍ਰਹਮ ਸੁਣੀਐ ਏਕ ਏਕ ਵਖਾਣੀਐ ।

ਆਤਮ ਪਸਾਰਾ ਕਰਣ ਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀਂ ਜਾਣੀਐ ।

It is Brahm, that we see; it is Brahm that we hear;
we should recognise One and One alone. He should know
none else but the Master, who has projected the universe
from His Atman. (Sri Rag Mohalla 1, p. 846)

How is Karma is to cease ?

How is the transmigration to cease ? How is the effect
of Karma nullified ? In other words, how is Karma to
be extinguished or in the light of an allegory in the
Hindu books, how is the seed of Karma to be sorted
out so as not to spring up like a grain which has been
burnt down before sowing and has become incapable of
germinating ?

ਆਫਾਗਵਣ ਮਿਟੈ ਪ੍ਰਭ ਸੇਵ, ਆਪਿ ਤਿਆਗ ਸਰਣਗੁਰ ਦੇਵ ।

ਇਉ ਰਤਨ ਜਨਮ ਕਾ ਹੋਇ ਉਧਾਰ, ਹਰ ਹਰ ਸਿਮਰਿ ਪ੍ਰਾਣ

ਆਧਾਰ ।

ਅੰਨਕ ਉਪਾਵ ਨਹ ਛੂਟਣਗਾਰੇ, ਸਿਮਰਤ ਸਾਸਤ ਬੇਦ ਵੀਚਾਰੇ ।

ਹਰ ਕੀ ਭਗਤ ਕਰਹੁ ਮਨ ਲਾਇ, ਮਨ ਬਾਂਝਤ ਨਾਨਕ ਫਲ ਪਾਇ ।

**आवा गवन मिटै प्रभु सेव, आप त्याग सरण गुरुदेव ।
इअों रतन जन्म का होए उधार, हर हर सिमर प्राण आधार ।
अनक उपाव न छुटन हारे, सिमरत शास्त्र बेद विचारे
हर की भक्त करो मन लाइ मन वांछित नानक फल पाये ।**

**Transmigration comes to an end by the service of
the Lord
By giving up self (Ego) and taking refuge with the
Guru
It is thus that the precious human life gains
salvation;
By remembering God, Who is the support of our
vital energy;
We have closely studied Simrities, Shastras and
Vedas;
A person cannot free himself (from the cycle of
births and deaths) even if he tries diverse means,
Apply your mind to meditation on God (Har ki
Bhagat) and secure your hearts' wishes.
(Gauri Sukhmani Mohalla 5, p. 288)**

Guru Arjan on this subject :-

ਫੂਟੋ ਆਂਡਾ ਭਰਮ ਕਾ ਮਨਹਿ ਭਇਆ ਪ੍ਰਗਾਸ ।
ਕਾਟੀ ਬੇੜੀ ਪਗਹ ਤੇ ਗੁਰ ਕੀਨੇ ਬੰਦ ਖਲਾਸ ।
ਆਵਣ ਜਾਣ ਰਹਿਓ ;
ਤਪੜ ਕਤਾਹਾ ਬੁਝ ਗਿਆ ਗੁਰ ਸੀਤਲ ਨਾਮ ਦਿਓ ।
ਚੂਕਾ ਭਾਰਾ ਕਰਮ ਕਾ ਹੋਇ ਨਿਹਕਰਮਾ ।
ਸਾਗਰ ਤੇ ਕੰਢੇ ਚੜਹੇ ਗੁਰ ਕੀਨੇ ਧਰਮਾ ।

(Maru M. 5)

फूटो आंड़ा भरम का माने भया प्रगास
काटी बेड़ी पगह ते गुरु कीने बन्द खलास
आवण जाण रहो ।
तपत वड़ाहा बुझ गया अरु सीतल नामा दयो
चूका भारा कर्म का होय पिह करमां
सागर ते कंडे चडे गुर कीने घरमा

The egg of doubts has been smashed; the mind has been illuminated; the Guru has sundered the fetters and given a release from the bonds, My coming and going have ended; the burning (oil) in Pans (mind which is always uneasy) has cooled down; as the Guru gave (the gift of) the cooling name; The load of Karma has gone and we are free from Karma; we have crossed the ocean (of Sansar) to the other coast; Guru has in this, proved his characteristic (of merciful succour).

(Maru Mohalla 5, p. 1002)

We may recollect again, the magnificent words used in Gauri Sukhmani M. 5, p. 278.

ਜਿਉਂ ਜਲ ਮਹਿ ਜਲ ਆਏ ਖਟਾਨਾ

ਤਿਉਂ ਜੋਤੀ ਸੰਗ ਜੋਤ ਸਮਾਨਾ

ਮਿਟ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸਰਾਮ

ਨਾਨਕ ਪ੍ਰਭੁ ਕੇ ਸਭ ਕੁਰਬਾਨ

ਯਯੋਂ ਜਲ ਮੇਂ ਜਲ ਆਏ ਖਟਾਨਾ

ਯਯੋਂ ਜੋਤੀ ਸੰਗ ਜੋਤ ਸਮਾਨਾ

ਮਿਟ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸਰਾਮ

ਨਾਨਕ ਪ੍ਰਭੁ ਕੇ ਸਭ ਕੁਰਬਾਨ

Just as the water mingles with water (and there is nothing to distinguish between the two), similarly, the Soul merges into the Soul (of the Universe or God). Then will the wanderings (transmigration) cease and the soul, will come to (a heaven of) rest. O Nanak, we are a sacrifice unto the Lord.

The transmigration can cease only, if after death, the human soul is blessed with a union with God. This according to the Sikh Gurus, can be accomplished only, if a man dwells incessantly on Nam (Name) explained above.

ਨਾਮ ਅਵਖਧੁ ਜਿਨ ਤਨ ਤੇ ਪਾਇਆ,

ਜਨਮ ਜਨਮ ਕਾ ਰੋਗੁ ਗਵਾਇਆ ।

नाम अवलध जिन जन तेरे पाया, जन्म जन्म का रोग गंवाया

The servant of yours who has taken the medicine of Nam, has been cured of the diseases of his births (Karma of). (Majh Mohalla 5, p. 10/)

Again,

ਹਰਿ ਬਾ ਨਾਮ ਧਿਆਇ ਸੁਣ ਸਭਨਾ ਨੈ ਕਰ ਦਾਨ

ਜਨਮ ਕਰਮ ਮਲੁ ਉਤਰੈ ਮਨ ਤੇ ਜਾਏ ਗੁਮਾਨ ।

हर का नाम घयाए सुन सबना को कर दान

जन्म कर्म मल उतरै मन ते जाए गुमान ।

Meditate upon the Nam of Hari (God); hear the same and give charity to all; the Karma of births and the pollution thereof will be removed, and the ego of mind will vanish. (Sri Rag Mohalla 3, p. 26)

Read another passage :—

ਜਨਮ ਜਰਾ, ਮਿਰਤ ਜਿਸ ਵਾਸ,

ਸੋ ਸਮਰਥ ਸਿਮਰ ਸਾਂਸ ਗਿਰਾਸ ।

जन्म जरा, मिरत जिस वास, सो समरथ सिमर सांस गिरास

Birth, death and old age, are within His power; remember that power, within coming and outgoing breath. (Gauri Mohalla 5, p. 197)

In Rag Gauri Kabir, the great Hindu Saint urges that when a person attains to such a state as to make him feel the constant presence of God, both inside (in his mind) and outside (in the phenomenal words), then his Karma is destroyed :—

Guru Arjan in Jaitsri Chhant Mohalla V, p. 133, set forth an answer to the question, in the following words :—

ਕਿਰਤ ਕਰਮ ਨ ਮਿਟੈ ਨਾਨਕ ਹਰਿ ਨਾਮ ਧਨ ਨਹੀਂ ਖਟਿਆ ।

किरत कर्म न मिटै नानक हर नाम धन नहीं खटिया ।

The habit (character) formed by Karma cannot be ignored because the man has not earned the wealth of the name of God." Obviously, as a corollary, the medi-

tation on *Nam* can contract, the effect of past *Karma*.

In Rag Mohalla V, p. 1080 again, we read :—

ਰਸਣਾ ਗੁਣ ਗਾਵੈ ਹਰ ਤੇਰੇ ਮਿਟਹਿ ਕਮਾਤੇ ਅਵਗੁਣ ਮੇਰੇ

ਰਸਨਾ ਗੁਣ ਗਾਵੈ ਹਰ ਤੇਰੇ ਸਿਟੇ ਕਮਾਤੇ ਅਵਗੁਣ ਮੇਰੇ

Thus the tongue repeats Thy attributes; my sins will be obliterated.

Necessity of one-ness with the Guru. The transformation of character, which is a necessity, before a man can lead a life of *Nam*, while carrying on his duties as a worldly man, can be brought about only if he imbibes the spirit of the Guru so as to become one with him. In fact the Sikh as it were, in the words of a Sikh writer, incorporates himself in the Guru.

“Regeneration alone in the words of Barret, in the book on the Threshold of the unseen” (a new nature) “exempts from re-incarnation”.¹

Guru Nanak in Rag Ramkali Mohalla 1, lays down that the cycle of Transmigration can come to a standstill if a man gets himself regenerated in the Guru and dwells upon the Name of God and derives untold spiritual pleasure by so doing.

ਸਤਗੁਰ ਕੇ ਜਨਮੇ ਗਵਨ ਮਿਟਾਇਆ

ਅਨਹਤ ਰਾਤੇ ਏਹ ਮਨ ਲਾਇਆ ।

(Ram Kali Mohalla 1, p. 940)

ਸਤ ਗੁਰੁ ਕੇ ਜਨਮੈ ਗਵਨ ਮਿਟਾਯਾ, ਅਨਹਤ ਰਾਤੇ ਏ ਮਨ ਲਾਯਾ ।

The wanderings cease, if a person is born in the Satguru and in the spiritual ecstasies, he applies his mind (to God).

The same idea is expressed by Guru Arjan in Sukhmani p. 286.

ਮਨ ਬੇਚੈ ਸਤਿਗੁਰ ਕੇ ਪਾਸ, ਤਿਸ ਸੇਵਕ ਕੇ ਕਾਰਜ ਰਾਸ ।

ਮਨ ਬੇਚੈ ਸਤ ਗੁਰੁ ਕੇ ਪਾਸ, ਤਿਸ ਸੇਵਕ ਕੇ ਕਾਰਜ ਰਾਸ ।

“The disciple, who sells (gives up) his mind to the

1. On the Threshold of the Unseen, by Barrett, pp, 297, 298.

Guru, all of his wishes are fulfilled."

Guru Nanaks' Guru was God himself and his nine successors by their lives, set up examples to be followed in the various combinations of circumstances in this world. Guru Nanak has stated this, in Rag Sorath Mohalla 1, p. 985.

ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰ,
ਨਾਨਕ ਗੁਰ ਮਿਲਿਆ ਸੋਈ ਜੀਓ ।

अपरंपर पार ब्रह्म प्रमेश्वर, नानक गुरु मिलया सोई जीओ ।

Immeasurably High Parbrahma Parmeshwar was the Guru of Nanak, whom he found (for instruction).

Character (ਸਚਾਚਰ)

In the Life Histories of the Gurus, we find that one condition precedent for a person to be accepted, was that he should turn his face, against his old sinful life and so for as possible, undo, the result of his past conduct. In the time of the Third Guru, one Mehru, by name who was a notorious cattle lifter, being touched by the life and teachings of the Guru and his Sikhs craved to be taken into the Sangat (congregation). He felt a real pang of repentance and went straight with a milch-buffaloe, (stolen by him a few years back) three calves and a cloth full of coins' to the former owner of the animal. He fell upon his feet, placed the money before him and presented the cattle as his and showed his readiness to go to the court (to be probably, deprived of one or more of his limbs as was the then the punishment for such offences) if he were not forgiven. The previous owner was wonder-struck at the conduct of the man and when questioned about the why and wherefore of the same, he replied that he had become a Sikh of the Guru. The Guru lays emphasis on good conduct, when he says :

ਹਰ ਕੋ ਨਾਮ ਜਪ ਨਿਰਮਲ ਕਰਮ ।
हर को नाम जप निर्मल कर्म ।

Repeat the Nam (Name) and do pure deeds¹, Both act react upon each other.

With the ultimate object in view, namely, the union with Wahiguru by a soul here, in this world and after death, the Sikh after setting his face against the old ways, was to read intelligently, the word of the Guru as in Guru Granth, which is one unceasing discourse on the efficacy of Nam and how to persevere in such conduct, and then to make it a point to join the Sangat (congregation) at least once in the morning. And what is Sangat or Satsangat ?

ਸਤ ਸੰਗਤ ਕੈਸੀ ਜਾਣੀਐ ? ਜਿਥੇ ਏਕੋ ਨਾਮ ਵਖਾਣੀਐ ।

ਸਤ ਸੰਗਤ ਕੈਸੀ ਜਾਨੀਐ, ਜਿਥੇ ਏਕੋ ਨਾਮ ਬਖਾਨੀਐ ।

What is the (characteristic of) Satsangat ? The answer is; It is where the exposition of Nam alone (or of the Nam of one) is made. (Sri Rag Mohalla 1, p. 72)

To such a Satsangat, the Guru showed utmost deference, nay—treated it as synonymous with Guru Panth. (If the Elect of the Khalsa are gathered together, it is believed that God Himself dwells there).

ਵਿਚ ਸੰਗਤ ਹਰਿ ਪ੍ਰਭ ਵਸੈ ਜੀਉ ।

ਵਿਚ ਸੰਗਤ ਹਰਿ ਪ੍ਰਭੁ ਵਸੇ ਜਾਐ ।

In the Sangat, God my Lord Himself dwells''

(Kanra War Mohalla 4, p. 1314)

Khande Ka Amrit (Baptism of Sword)

The ceremony for a person who wants to be once with the Guru, prescribed by the last Guru (in body), Guru Gobind Singh, is *Khande Ka Amrit*, or *Khande Ki Pahul* (Baptism of the sword) On taking such a baptism, a candidate is impressed with the teaching that henceforward he was to look up to the Tenth Nanak as his (spiritual) Father. Anyone who claims to be a Sikh but does not want to be initiated by this ceremony, may be a candi-

1. Sukhmani by Guru Arjan p. 266.

date (Sewak) but he can not be called a Sikh. This form is a variation of *Charan Pakul* (Baptism of feet) in which water, touched by a toe of the Guru was administered to a neophyte which now, stands superseded by the new ceremony.

Gurbani (Guru's Word)

A Sikh must read daily if possible, some portions of the Sikh Scriptures. Having been a student of the Christian Literature, till I was half way in my University education and initiated then, in gurmukhi script, I can assure the reader, that an intelligent study of the Scriptures opens up vistas of thought and spiritual joys, unknown before; and I can promise a rich reward for any one who with an open mind, tries to grasp the way of Salvation, held up by the Gurus. Guru Granth is the Guru now and the Sikhs will do well to hark back to the days, when it was considered an act of demerit to take ones' morning meals (lunch) before reading (or hearing it read) a portion of the Gurbani.

Ahnkar (Ego) : The verdict of religious literature is unanimous to the effect that pride (Ego) Ahnkar must be banished from the mind of person, who wants to go ahead in the domain of spiritual progress. The giving up of Ahnkar is mentioned as a kind of death of man to rise up alive again, in life, never to end (as the soul then merges into God who never dies) :-

ਜੀਵਤ ਮਰਹੁ ਮਰਹੁ ਫੁਨ ਜੀਵੋ ਪੁਨਰਪ ਜਨਮ ਨ ਹੋਈ ।

जीवत मरो मरो फुन जीवो, पुनरप जन्म न होई ।

"Die in life, in dying, you will revive and then there will be no rebirth."

(Rag Maru Kabir p. 1104)

Again :-

ਹਉਮੈ ਨਾਵੈ ਨਾਲ ਵਿਰੋਧ ਹੈ, ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ ।

हौमै नावे नाल विरोध है, दोइ न वसै इक ठाए ।

Haunmai (another name for Ego) and **Nam** do not go together and both cannot live in one place (mind or heart). Rag Wadhans Mohalla 3, p. 560. Barrett in his book :- "On the Threshold of the Unseen" also, observes that two desires—desire for earthly things and

the desire for Him can not live together.

(Rag Wadhans Mohalla 3, p. 560)

As observed above, both *Nam* and prideless mind act and react upon each other. A state of mind without Ego is conducive to the state in which it is easy to apply oneself to *Nam*, and if one applies oneself to *Nam*, he is saved from pride.

It is thus, that a man lives a life of purity in the midst of the world, like Lotus in water and duck against the current of a stream :—

ਅਜਨ ਮਾਹਿ ਨਿਰੰਜਨ ਰਹੀਐ ਬਹੁੜ ਨ ਭਵਜਲ ਪਾਇਆ ।

ਐਂਜਨ ਮਾਹਿ ਨਰੰਜਨ ਰਹੀਐ ਬਹੁੜ ਨ ਭਵਜਲ ਪਾਇਆ ।

In the soot (of the world) live untouched by the black; then you will not be subject to rebirth (in the world).

(Rag Gauri Bairagan Kabir p. 3 2)

Sewa : The injunction for *Sewa* (selfless service) with one's own hands, is meant to repress the feeling of *Ahankars* in a votary. Even in the present times, the last *Kar Sewa* of the Golden Temple and the recent sod-turning at the commencement of a Tank and the building of the Gurdwāra at Fatehgarh (Sirhind) witnessed the scenes of personal *Sewa*, by the Sikh Princes and peasants-alike.

Trishna (Tikha) or Desires : The constant dwelling upon *Nam* gives a right direction to our desires; they find a channel of working for only those objects, which are not antagonistic to the path of virtue, and are pleasing to God, whose attributes a person is holding up before his mind (in repeating the *Nam*). This is true, whether he is engaged in peaceful avocations or even, if he is engaged in the defence of his hearth, home and religion, in handling the weapons of offence in trenches.

ਤ੍ਰਿਸ਼ਨਾ ਬੁਝੈ ਹਰਿ ਕੈ ਨਾਮ ।

ਤ੍ਰਿਸ਼ਨਾ ਬੁਝੈ ਹਰਿ ਕੈ ਨਾਮ ।

“Trishna (Desires) is quenched by repeating God's name”

(Reg. Dhanasari Mohalla 5, p. 682s)

Nishkamta

ਕਰਮ ਕਰਤ ਹੁੰਦੈ ਨਿਰਕਰਮ, ਉਸ ਬੈਸਨੋ ਕਾ ਨਿਰਮਲ ਧਰਮ
 ਕਾਹੂੰ ਫਲ ਕੀ ਚਿੰਤਾ ਨਹਿ ਬਾਛੈ, ਕੇਵਲ ਭਗਤ-ਕੀਰਤਨ ਸੰਗ ਰਾਚੈ
 ਕਰਮ ਕਰਤ ਹੋਵੈ ਨਿਹ ਕਰਮ, ਤਿਸ ਬੈਸਨੋ ਕਾ ਨਿਰਮਲ ਧਰਮ ।
 ਕਾਹੂੰ ਫਲ ਕੀ ਚਿੰਤਾ ਨਹੀਂ ਬਾਛੈ ਕੇਵਲ ਭਗਤ-ਕੀਰਤਨ ਸੰਗ ਰਾਚੈ

He who while doing (a good) act believes so as not to feel that he has done it, such a *vaishnave* (or Bhagat of Vishnu) is doing something pure ; he does not desire any fruit, he is engaged only, in pure devotion and singing His praises. (Gauri Sukhmani Mohalla 5, p. 274)

The fifth Guru Arjan completed after years of arduous labour, the Tank and building of the Golden Temple. Day in, and day out, he and his spouse have been joining the Sangat in working with their own hands at the excavations, transporting the silt or carrying loads of mud, stone and bricks to fill the bottom of the Tank or to raise the buildings. The day came, when their labours were crowned with the sight of *Hari Mandir and Amrit Sarowar*. But what did Guru Arjan remark ?

ਜਿਸਕਾ ਕਾਰਜ ਤਿਨਹੀ ਕੀਆ, ਮਾਨਸ ਕਿਆ ਵੇਚਾਰਾ ਰਾਮ ।

ਜਿਸਕਾ ਕਾਰਜ ਤਿਨ ਹੀ ਕੀਆ ਮਾਨਸ ਕਿਆ ਵੇਚਾਰਾ ਰਾਮ

He (God) whose work it was has accomplished it; what can a human creature do ? (Sukh-Mohalla 5, p. 784)

This attitude of mind in some books by Hindu authors is given the name *ਈਸ਼ਵਰ-ਪ੍ਰਾਇਣਤਾ* laying the acts as an offering, at the feet of Ishwar (God). It is also called *Karmyoga* :

ਯੋਗ ਕਰਮਸ਼-ਕੋਸਲਸ

ਯੋਗ ਕਰਮਸ਼ ਕੋਸਲਸ

The person, who does acts in this attitude of mind, is called *Karmayogi*.

Sufferings of God-Illuminated men :

Leibnitz in his "Philosophical writings" states that as for the afflictions of men, and especially, of good men, we must hold ourselves assured that contribute to the greater good of those who suffer them." This we hold is only, a partial truth. Men like the Sikh Gurus and other God illuminated men came to suffer not because they have to, in order to elevate themselves, but mostly in order to set up beacon-lights, on the path of the erring humanity and hold aloft the torch in the darkness of ignorance and sin. Guru Arjan, Guru Teg Bahadur, the Sahibzadas (Guru Gobind Singh's sons) and the Tenth Guru, suffered because they had to set examples that one should never compromise with untruth and tyranny and that sufferer, if he keeps an unsubdued heart, rises the vanquisher over the tyrant:—

ਬੁਰਾ ਨਹੀਂ ਸਭ ਭਲੇ ਹੀ ਹੈ ਰੇ

ਹਾਰ ਨਹੀਂ ਸਭ ਜੇਤੈ

ਬੁਰਾ ਨਹੀਂ ਸਭ ਭਲੇ ਹੀ ਹੈ ਰੇ

ਹਾਰ ਨਹੀਂ ਸਭ ਜੇਤੈ

There is nothing bad ; it is all good ; there is no defeat it is always a victory.

(Kanra M. 5, p. 1302)

ਭਾਣਾ (God's will)

The Gurus have called such sufferings when the sufferers' soul is pure and have been suffered with the utmost composure as the will of God (ਭਾਣਾ) and they have impressed upon the Sikhs that such moments are the tests to find out whether the Sikh has a firm belief in the Goodness of the Creator, who does nothing wrong. Does not the Guru lay down:—

ਹੁਕਮ ਮੰਨਿਐ ਹੋਵੈ ਪ੍ਰਵਾਣ ਤਾਂ ਖਸਮੈ ਕਾ ਮਹਲ ਪਾਇਸੀ

हुकम मनिऐ होवै प्रवाण तां खसमै का महल पाएसी

"He who is accepted, on account of his submission to God's order, will find (admission into) the Lord's palace." (Asa War Mohalla 1, p. 471)

There is a very instructive episode of one of the Sikhs-Bhai Bhikhari by name, a resident of Gujrat (Punjab). One of the Sikhs stood up in the congregation one day, at Amritsar, and requested the Guru to name a Sikh, who should in practice, come up to the standard, set up by him in the Sukhmani.

ਤੈਸਾ ਹਰਖ ਤੈਸਾ ਦੁਸ਼ ਸੋਗ। ਸਦਾ ਆਨੰਦ ਤਿਹ ਨਾਹਿ ਬਿਓਗ।

ਤੈਸਾ ਹਰਖ ਤੈਸਾ ਦੁਸ਼ ਸੋਗ। ਸਦਾ ਆਨੰਦ ਤਿਹ ਨਾਹਿ ਬਿਓਗ।

"As is joy, so is sorrow to him; he is always glad; the bereavement does not touch him".

"Yes", replied the Guru and named Bhai Bhikhari. The Sikh went to Gujrat and found in Bhai Bhikhari's house, an occasion for rejoicings; the ladies were singing the songs, customary on marriage days and there was hubbub from a bevy of girls, who come together on such festive occasions in the Indian homes. He was told that the marriage of the son of the host was coming off a couple of days hence. When he went inside, he found the Bhai mending a mattress. On an inquiry for the necessity for the same, a reply was elicited, on the hearing of which the visitor was dumbfounded. He was told that on the day, following his marriage, his son was to die and the thing was to be used to seat the persons, would visit him for condolences. After a few minutes, the new comer asked the Sikh to implore the Guru to grant a lease of life to his son. "Nay but I am a sikh" retorted the other "I have to bow to His Will. I donot want to avert it". The marriage and the death came about, as foretold by the Bhai and the Amritsar Sikh returned the much wiser.

The Gurus—(Guru Arjan, Guru Tegh Bahadur and Guru Gobind Singh) themselves set examples in this direction, unapproached and unapproachable, in the history of man e.g., their own sacrifices and those of the sons of the Tenth Guru.

In the Book, named 'Survival' by Sir James Merchant at page 188 et seq there suggests as to the beha-

vision of the friends and the relatives to the dying and as to the way, in which we can help the departing souls. Some of the thoughts therein, emphasize the utility of resignation and serenity at the time of death and under a bereavement, caused by the loss of those, whom we love, and shows the beauty of the doctrine of **ਭਾਨਾ** (Bhana) (submission to His Will) as enjoined by the Gurus.

"As soon as possible (after the death) immediately in fact, memory and thought should be detached from the body and transferred to the spiritual personality of the being, we have known and loved and most certainly, the cold, still, unresponsive body is not that being. Somewhere, perhaps quite near to us, he is still smiling, thinking; loving as before, that personality, that being is no longer, in body and the sooner, we can deflect our thoughts and imagination from the corpse, the more quickly shall we be able to realise a continuity of existence. There is another imperative reason why we should strive to preserve our calm and keep our thoughts on the released spirit and away from the dead body. There is a possibility, when the heart is still, and the mind, at rest, of getting into communications.

ਗਿਆਨ (Jnan) Enlightenment

By constant devotion by the means of the remembrance of him (especially in *Sangat*) one attains to the stage of *Jnan* (Enlightenment).

ਕਬਹੂੰ ਸਾਧ ਸੰਗਤ ਏਹ ਪਾਵੈ, ਉਸ ਅਸਥਾਨ ਤੇ ਬਹੁਰ ਨ ਆਵੈ ।

ਅੰਤਰ ਹੋਇ ਗਿਆਨ ਪ੍ਰਗਾਸ, ਉਸ ਅਸਥਾਨ ਕਾ ਨਹੀ ਬਿਨਾਸ ।

ਕਬਹੂੰ ਸਾਧ ਸੰਗਤ ਏਹ ਪਾਵੈ, ਉਸ ਅਸਥਾਨ ਤੇ ਬਹੁਰ ਨ ਆਵੈ ।

ਅੰਤਰ ਹੋਇ ਗਿਆਨ ਪ੍ਰਗਾਸ, ਉਸ ਅਸਥਾਨ ਕਾ ਨਹੀ ਬਿਨਾਸ ।

Sometimes, he (man) gets into *Sangat*; he will never return from there, (into rebirth). For, then he attains the illumination of Enlightenment and he attains to a position which is constant.

(Gauri Sukhmani Mohalla 5, p. 278).

The author of *Brihad Aranyake Upanishad* (5—4) lays down:—“He who knows that wonderful being as the first born, namely that, Brahma is the real-conqueror in these worlds”. As a lump of clay, it is said in another Upanishad, “falls to pieces in striking against a solid stone, so falls to pieces he, who wishes evil to one, who knows this, and he too, who injures him. Such a one is solid stone. (Chandogya 1-2, 8).

In Upanishades, also it is held that He (Brahm) is the highest object of knowledge. He is the key to all knowledge and the knowledge of the truth banishes the *Naya*, or the *illusion* caused by the phenomenal objects reacting upon our senses¹

Guru Ram Das in Gauri Eohall 4, Aṣṭpadi p. 235, lays great emphasis on the fact that *Jnan* obtained by the habit of repeating *Nam*, means the death of (Birth) and) death:—

ਮਨ ਕਰਹਲਾ ਵਡਭਾਗੀਆ ਤੂੰ ਗਿਆਨ ਰਤਨ ਸਮਾਲ
ਗੁਰ ਗਿਆਨ ਖੜਗ ਹਥ ਧਾਰਿਆ ਜਿਨ ਮਾਰਿਅਝਾ ਜਮ ਕਾਲ ।
ਮਨ ਕਰਹਲਾ ਵਡ ਭਾਗੀਆ ਤੂੰ ਗਿਆਨ ਰਤਨ ਸਮਾਲ
ਗੁਰੁ ਗਿਆਨ ਖੜਗ ਹਥ ਧਾਰਿਆ ਜਿਨ ਮਾਰਿਅਝਾ ਜਮ ਕਾਲ

O my headstrong mind ! thou art lucky (in having obtained) ਗਿਆਨ (Jnan) take good care of Jnan (Enlightenment).

This is the sword placed into your hand, by the Guru with which thou hast killed the angel of death.

In Gauri Mohall 5, p. 209, Guru Arjan put the same even in a more lucid language:—

ਏਕ ਨਾਮ ਕੋ ਥੀਓ ਪੁਜਾਰੀ ਮੋਕਉ ਅਚਰਜ ਗੁਰਹਿ ਦਿਖਾਇਓ
ਭਇਓ ਪ੍ਰਾਪਤ ਸਰਬ ਉਜਿਆਰਾ, ਗੁਰ ਗਿਆਨ ਮਨਹਿ ਪ੍ਰਗਟਾਇਓ
ੴ ਨਾਮ ਕੋ ਥੀਓ ਪੁਜਾਰੀ, ਮੋ ਕੋ ਅਚਰਜ ਗੁਰਹਿ ਦਿਖਾਇਓ
ਮਯੋ ਪ੍ਰਗਾਸ ਸਬੰ ਤਜਯਾਰਾ, ਗੁਰੁ ਗਿਆਨ ਮਨਹਿ ਪ੍ਰਗਟਾਇਓ

¹ Brihad Aranyaka Upanishad 5-14, 18

I become a devotee of one *Nam*; the Guru has shown me wonderful phenomenon; there has been an effulgence of enlightenment, as the Guru had produced Jnan (Enlightenment) in my mind (on account of the dwelling on *Nam*).

Conclusion : The foregoing pages have been written with a view to convincing the reader that the meditation on the subject of Life and Death; God and his Universe "provide us with conclusions which are surprising but of marvellous utility for delivering us from the greatest scruples regarding God's care for his creatures—His prescience", extent of his pre-ordination; the union of soul and body, the origin of Karma and other things of this kind. "I will not here, say anything of the great value of these principles in the human sciences but at least, I can say that nothing is more instrumental in raising our mind to the knowledge and love God." I admit that this is of no use without Grace and that God gives grace to some people, who have never dreamt of these meditations. But God desires also, that we should omit nothing on our side; and that we should use the perfections, which he has given to human nature, as opportunity offers itself to each of us according to his vocation as His sole purpose in making us, was that we should know and love him, we can not work for it, too much, nor make a better use of our time and energies."

The Sikk Religion offers to the world as truths:— (1) that death is not the end of our personalities; that there are worlds before and after; (2) that as the fruit of karma, there is an endless cycle of births and deaths for a soul unless (3) by the constant dwelling of mind and heart on *Nam* (of God with a consciousness of His attributes) on obtaining Jnan (ज्ञान Enlightenment) we merge into the Primeval Source, Brahma, Parmatman, Wahi-guru at the time of death.

The human race, even in the Occident is awakening to the sense of a larger self in the life, beyond :—

"A heart that beats,
In all its pulses, with the common hearts,
Of human-kind, which the same things make glad,
The same make sorry."

If the principles of life and death; the doctrines of transmigration and salvation as preached by the Sikh Gurus are followed, then, in the changed words of a great writer, "faith—will, no longer be staggered by trying to conceive of life in the unseen; death will no longer, be felt to have so icy a grip over human hearts; miracles will no longer, seem to be the superstitions relics of a barbarous age; the "prayer of faith" will no longer, find an adequate explanation in the subjective response to it. The words of the poet :—

That not one life shall be destroyed,
or cast as rubbish on the void,

When God hath made the pile complete.
will be found amply true

We may use the words of another writer and say that the present condition of the world, is the direct consequence of the lack of principles, resulting from the undermining of religious belief : concentration on personal and physical aims all but ; rivalries and antagonisms threaten the very existence of civilisation. The peace and good will, that are so earnestly desired, will return, when the conviction in the survival, is general and when are convinced also, that the surviving soul, by its invisible character, its faculties and its preferences, reaps as it has sown and that innumerable births and deaths are waiting for a soul, unless, it follows the truth set down by the Gurus :

उर वे नाम जप निरमल बरम ।

हर को नाम जप निमल कम ।

"Repeat God's Name and do righteous acts " The Word of the Gurus in the Sikh Scriptures, if read intelligently, will prove a balm for the throbbing brows and a dyne for lacerated hearts of humanity. The soul can cross the ocean of Sansar, by taking the path of truth chalked out in the Guru Granth and like Mr. Macauliffe

(the author of the Sikh Religion in six volumes,) the Seeker will after the life led and thoughts thought in the light of Gurbani, (Guru's word) exclaim, when closing his earthly career :

ਫੂਟੇ ਆਂਡਾ ਭਰਮ ਕਾ ਮਨਹੁ ਭਇਆ ਪ੍ਰਗਾਸ

ਕਾਟੀ ਬੇੜੀ ਪਗਹੁ ਤੇ ਗੁਰ ਕੀਨੇ ਬੰਦ ਖਲਾਸ

ਆਵਣ ਜਾਣ ਰਹਿਓ

ਤਪਤੁ ਕੜਾਹਾ ਚੁਝ ਗਿਆ ਗੁਰ ਸੀਤਲ ਨਾਮ ਦਿਓ

ਚੁਕਾ ਭਾਰਾ ਕਰਮ ਕਾ ਹੋਇ ਨਿਰਕਰਮਾ

ਸਾਗਰ ਤੇ ਕੰਢੇ ਚੜ੍ਹਹਿ ਗੁਰ ਕੀਨੇ ਧਰਮਾ ।

(Maru M. 5, p. 1002)

For Hindi transliteration and English translation, see page 155.

SIKHBOOKCLUB.COM

INDEX

	Pages		Pages
A			
Ada McLaren	... 63	Arjan Guru	... 52
Akasic Resords	... 9	Atharva Veda	... 6
Akbar, the great.	... 39	Atman theory	... 108
Alexander	... 39	Augustine	... 104
Agency for allocating		Avine Mimicry	... 34
Fruits of Karma	... 94	Ahnkar (Ego)	... 161
Animal Man	... 11		
B			
Baidyanath	... 50	Bhadon month of	... 133
Baimik	... 39	Brahma	118, 126, 127, 133
Bastel William	... 56	Brihad Aranyaka	
Batesman	28, 37	Upanishad	86, 118
Beckker Pandeeeksha		Bret F N Dr.	.. 55
Sayadew	... 42	Budh Mahatma	... 52
Barret Sir William	45	Burns	... 40
Bergison-Professor	... 34	Budhist Doctrine of	
Bernard Shaw George	65	Karma	6, 150
Bhagat Trilochan	... 55		
C			
Calvin	... 104	Carter	... 61
Cardinal Principle of		Cummins Miss	46, 65
Sikh Religion	... 144	Character-Sadacnar	159
		Charanpahl	... 125
D			
Darwin	24, 25, 27, 28, 29, 30	De vries	... 80
Datu	... 123	Devi Dutt Sharma	... 57
Death	... 48	Diversity	...
Dharamraja	... 94	Duni Chand Banker	
Dhanna Bhagat	... 40		1742,

	Pages		Pages
E			
Encyclopaedia—Sikh		Elan—vital	... 34
Literature of	... 8	Ether—Electrons	... 3
Ecloderm	... 26	Evening Primrose	...
Encyclopaedia Britannica	107, 108		

F			
Farid	... 19	Four Maharajas	... 95
Freda	... 47		

G			
Gibbes E. B. Miss.	... 66	God's Will (ਗੁਰੂ)	... 6
Gita	... 10	Gurdas Bhai	... 19
Gita Moorti	... 57	Giraffe	... 25
Gemmule	... 27	Grant Allen	33
Golden Temple	... 123	Guru Angad	20, 102, 122
God Loving father	... 137	Guru Amar Das	122
God—Beginning of all things	... 13	Guru Arjan	52, 122
God—ndestructible	135	Guru Ram Das	... 123
God—created jewels our of dust	138	Guru	... 144
God—controls all men	138	Guru Arjan	12, 123
God protects his devotees	141	Gurdas Bhai	... 19
God—no king like him	143	Guru Gobind Singh	148
		Guru Granth (or Guru Granth Sahib)	17, 24, 149
		Gurbani	... 161

H			
Harkishan Guru	... 125	Herodotus, historian	8
Haunmain (Ego)	... 161	Hobbès	... 108
Hazur Sahib (Nander)	126	Homer	... 39
Hearv Sidwick Professor	45	Hume Mr.	6, 16
Hitchcock Professor	53	Huxley—Professor	15, 33, 39
Herbert Spencer	25, 26, 27, 28, 32		

I			
Indigenes	... 6	Instinct	

	Pages		Pages
J			
Jabel Taraq	... 39	Jesus	... 9,39
Jahangir	... 123	Jews	... 104
Japji	... 5	Jivatma	131,132
John, the Baptist	... 9	Jaan (ਜਿਅਨ)	... 163
K			
Kabir Bhagat	5, 17, 38, 40 79, 112	Karma—how extinguished	... 148
Khalsa Panth	... 125	Karma and motive thereof	... 89
Khande-ka-Amrit	125, 160	Karma—individual and National	... 90
Kalidas	... 39	Karam—Fruits of	... 77
Kamlesh Kumari	... 57	Karma—Prarabdh	... 150
Krishna and Shri Swami	57	Karamvad aur Janmantar	
Kaiadhari Persons	... 82	Karma—Sinchot	... 75
Karma—desire—thought and action	... 83	Karma—Sikh Tenet	73,74
		Krishna	...39, 52
L			
Lamarck	... 25	Lipika	... 95
'Leader' Allahabad	... 49	Leonard Mrs.	46, 47
Leibnitz	... 102	Lempier's clinical Dictionar	... 103
Leibnitz's-Philosophical Writings	... 2	Lodga Sir Oliver	... 46
Leibnitz—Solution by	7	Lodge Kaymond	... 46
Lehna Bhai		Lord—Omniscient	... 143
M			
Mahabharat—Shantpurva	... 77	Michael Angelo	... 39
Mahindra Kumari	... 58	Modern Theosophy	... 86
Mandelism	... 35	Mrs. Annie Besant	... 109
Metempsy-chosis	... 120	Mundaka Upanishad	86,151
Mesoderm	... 26	Myers F.W.H.	... 45
N			
Name (Nam)	... 147	Nanak Guru	17, 39, 55, 12
Namdev	40, 41	Nander (Hazur Sahib)	988

	Pages		Pages
Narain Das Khanna	56	Newly Dead	11
Nark	87, 145	New Testament—St:	
Naun Lipowsky	... 43	Mathew	... 9
Nelson	... 39	Nishkamta	... 163

O

Origin of the fittest...	31	Origin of Species—Darwin	22
--------------------------	----	--------------------------	----

P

Parpañch	... 127	Planes of existence	... 11
Paralabdh Karma	75, 112	Poppies—Shirley	... 29
Parcae	... 103	Popular Science—Harms-	
Patanjal Rishi	... 75	worth	27, 29
Pangenesi	... 27	Post Mortem habitat of	
Pattu Lal, Pandit	... 51	Soul	... 114
Philosophy of the		Protons	... 23
Upniśhads	... 6	Predestination	100, 104
Philosophy of Gods	... 93	Psychometry	53, 55
Plato	6, 8	Pythagoras	... 8

R

Radha Kamud Mukerji	56	Reincarnation	... 61
Rama	38, 39	Retributive Reward	... 6
Rama Nand	... 40	Road to Immortality—book	
Ranjit Sinah Maharaja	39		11, 46
Rav Das Bhagat	18, 40, 41		

S

Saah Sang	... 80	Sir Oliver Lodge	... 13
Salvation—how attained	145	Stapatha Brahmana	... 6
Sankara	6, 121	Socrates	39
Satisfactory Theory	... 4	Solution of Western Philo-	
Sawarg	... 87	sophers	2
Sewa (Service)	... 47	Somesh Chandra Basu	43
Sewaji	... 39	Soul man	... 11
Shakespeare	... 37	Spearman Dr:	... 43
Sikh Religion	... 4	Spinoza	... 108
Sikh tenet of Karma	... 6	Spiritman	... 11
Sins disappear by remem-		Sri-Guru Granth-Sahib	4
bering the Master	... 139	Subject	... 147

	Pages		Pages
Sundar Lal	5	Sukhmani	5, 12
Surrendra Nath Banerjee	22	Sukhsham Sarir	... 7

T

Tabula Rasa	... 105	Three stages-Julius Muller	...
Tansen	... 39		... 6
Taittiriya Upanishad	... 114	Transmigration—theories	
Tats	... 112	of	... 8
Theologians—Origen	... 6	Treves Sir Frederick	... 62
Theosophy and Modern		Trishna (Finha)	... 162
thought	... 8	Trilochan Bhagat	... 40
Three stages to dwell upon		Tulsi Das	... 40
Name	146	Turks—rise and fall of	93

U

Upanishads	... 6	Upanishad Brihad	
Upanishad Katha	... 10	Aranyaka	6, 10, 115

W

Wahiguru (Brahm)	... 126	Weismann	26, 27
Wallace—Hubbards	... 31		

Y

Yagnavalkya Simriti	... 105	Yog Shastra	... 75
---------------------	---------	-------------	--------

Z

Zygote	26, 27, 42
--------	------------